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AUTHOR Hill, Clarence M.; Pillsbury, Dorothy
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ABSTRACT

Begun in the summer of 1953, the New Mexico Developmental Education Project was to: study the social and emotional development of American Indian children in public schools; discover their interests, needs, and abilities using exploratory media; develop a language arts program that would be functional for all children; develop learning experiences that would stimulate critical thinking; explore effective inservice training to aid teachers of children with different language background; determine effective materials that would expedite the learning process; and determine what teacher qualities were desirable for teachers of children with different backgrounds. Conducted in McKinley County, the program involved six small rural schools its first two years and a large new consolidated school its third year. Classrooms were composed of children from Indian, Spanish, and Anglo backgrounds. Teachers learned about their students through achievement, mental maturity, and personality standardized tests, interest inventories, sociometric devices, pupil reactionaries, diaries, open questions, case studies, home visits, informal interviews, and observations. As the program developed, it was shown that Indian children could make rapid progress in the public schools with technical assistance, adequate instructional materials, and trained teachers who had been provided with the necessary resources and an understanding of the child's background. (NQ)

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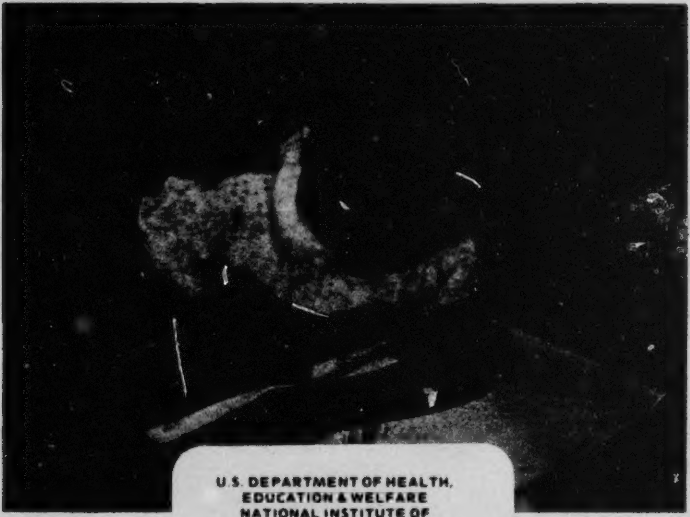

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A REPORT OF THE NEW MEXICO DEVELOPMENTAL EDUCATION PROGRAM

A program made possible through grants from the Field Foundation, Inc.

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Without Reservations

Prepared by

Clarence M. Hill, *Director,*
New Mexico Developmental Education Program

and

Dorothy Pillsbury
Author of *Adobe Doorways* and *No High Adobe*

1956

FOREWORD

With the integration of Indian children in the public schools, came the recognition by our teachers that Indian youngsters are handicapped by many things — a different language, a different culture, different learning experiences and unfamiliarity with school ways. If these children can be molded into the common pattern of kids at school, they can take their place in the main stream of community life. This complex task presented a challenge to imaginative and devoted teachers of McKinley County and staff members of the State Department of Education. They accepted the challenge and a study was undertaken through a project made possible by the Field Foundation. Laboratory schools were designated by McKinley County Board of Education.

McKinley County Schools have been fortunate to receive the benefit of a grant from Field Foundation over a period of three years. The grant was made to the State Department of Education in 1953 for the purpose of developing a curriculum for non-English-speaking Indian children and for developing techniques in teaching the communication skills that would aid in the social and emotional adjustment of Indian children.

As the program developed it has been shown that Indian children can make rapid progress in the public schools with technical assistance, adequate materials of instruction, and trained teachers who have been provided with the necessary resources as well as an understanding of the Indian child's background.

It gives me great satisfaction to present to the educators of our public school system on behalf of the State Board of Education, this report of the Field Foundation Project and results accomplished for Indian children in Schools of McKinley County. It is hoped, that in-service training will be provided for teachers as the new curriculum is further developed.

Special acknowledgement is due all those assisting in the

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development of the project: Teachers of McKinley County, members of the supervisory staff of the State Department of Education, those who have contributed consultative service, the County Superintendent and the County Board of Education of McKinley County, and Mr. Maxwell Hahn, Director of the Field Foundation.

Sincerely,

Georgia L. Lusk

Superintendent of Public Instruction

ACKNOWLEDGMENTS

This report is based on the contributions of many people. Pupils, parents, teachers, school administrators, government officials and tribal leaders have all directly or indirectly provided the information which has made the report possible.

Tom Wiley and Georgia Lusk, New Mexico State School Superintendents, under whose administrations the project was carried on, with Dr. Virginia Keehan and Mary Watson who directed the early phases of the program, deserve much credit for the success of the project. Mrs. Aileen Roat, Superintendent of McKinley County schools and member of the New Mexico State Board of Education, as advisor to the project was a valuable source of inspiration and guidance.

The McKinley County teachers provided much valuable material concerning the pupils and their reactions to the school program. The teachers who were directly involved in the program were: Elizabeth Schmaltz, Howard Hunt, Ella Jeffries, Ray Mazon, Ann Whiteman, Beatrice Havens, Leonard Fellin, Katherine Bolf, Martha Hunt, Carroll Hurst, Dora Heineken, Dorothy Hassell, Walter Kelly, Nora Lee Kelly, Stuart Dearth, Mary Dearth, Don Stokes, Katherine Stokes, Bernadine Kelly, Irene Bell, Gladys Horton, Maxine Mann, Ruby Lee Rider, Ray Currie, Eloise Harris, Leo Minkin, Erma Owens, Helen Gray, Lila Currie, Lauren Harper, Barbara Harper, Oline Whitfield, Gertrude Dodson, Catherine Gasparich, Elizabeth Brentari and Lucille Willbanks.

The following consultants met with the teachers and staff of the developmental program for the purpose of discussing "Cultures and Education."

Dr. Evon Vogt, Harvard University; Oliver LaFarge, noted author; Dr. Laura Shields, Highlands University; Dr. Herbert Walther, Denver University; Robert Young, Bureau of Indian Affairs, Window Rock, Arizona; Dr. Frank Sievers, U. S. Office of Education; Mercedes Gugisberg, University of New Mexico; Dr. Kathleen McCann (deceased), University of New Mexico.

Valuable information and materials were received from

the Honorable Glenn L. Emmons, Commissioner of Indian Affiairs; Hildegard Thompson, Chief Branch of Education, Bureau of Indian Affairs; and Dr. George A. Boyce, Superintendent of Intermountain School, Brigham City, Utah.

Mrs. Anne Wauneka, Dillon Platero and Ambrose Roanhorse of the Navaho tribe were constant sources of encouragement and information.

The staff of the Gallup Community Indian Center cooperated with and provided valuable aid to the program. Octavia Fellin, Gallup librarian, provided wonderful resource information.

To all of these people sincere and grateful appreciation is extended.

A very special *gracias* to Ben Arellano, who kept things *bonito* for the three years.

To Betty, Lillian and Helen who put the words on paper, *nizhóní.*

A part of the county staff and state department staff who were involved in the project.

McKinley County Board of Education

THE SETTING

The story and the drama of this modern-day adventure in education is taking place, appropriately enough, not far from the old "Four Corners." This is the only place in the nation where four states meet—Colorado, Utah, Arizona and New Mexico. It is a fabulous land of sheer red cliffs, strangely sculptured rocks, and interminable stretches of color-daubed desert wastes shadowed by the "points of sacred mountains."

Anything could happen here and has been happening through the centuries. It is a land of dim, prehistoric Indian trails and hidden ruins, of cattle raiders and the tattoo of galloping hoofs, of crawling wagon wheels and the baaing of countless Navaho sheep. Recently it has become the land of gigantic pipe lines for natural gas, of new-found oil spattering the ruddy earth and of the talkative geiger-counter.

Three years ago when six public schools of McKinley County enrolled hundreds of little Navahos, many of whom had never been in school and spoke no English, the drama started. Navaho children were mixed in with English-speaking children, known locally as "Anglos," and with children from Spanish-speaking homes.

Many of the "Anglo" children were not like other "Anglo" children in the state. They were sons and daughters of Indian traders, or descendants of early pioneers, or children of migrant laborers who might sample two or three schools in as many states in the course of a single year. The children of Spanish-speaking families were not like their kindred in others parts of New Mexico. They had not lived in compact, isolated villages nor in thick-walled adobe settlements in New Mexican towns. They lived cheek by jowl with "Anglos" and with Indians decorating their landscape through the years.

Many of the "Anglo" and children from Spanish-speaking homes had attended the same schools. English was usually the common tongue. It was the great influx of Navaho children which produced the laughter and the tears, the high endeavor, and the portent of things to come for this drama of education in an ancient fabulous land.

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Grandma Billy has six grandchildren in public school. She sells Navaho dolls to help buy clothes for the children.

A Navaho home and two future school enrollees.

HISTORY OF THE PROJECT

The New Mexico Developmental Education Project was begun in the summer of 1953. The project was made possible through a grant of $46,900 from the Marshall Field Foundation to the New Mexico State Board of Education. The original grant was for a two-year period. At the end of the two years an additional $6,500 was made available by the Foundation. This sum with the balance from the original grant enabled the project to extend its work through the third year.

Tom Wiley, Superintendent of Public Instruction in 1953, proposed the plan for the project which was prepared by Dr. Virginia Keehan and Mrs. Mary Watson, members of the State Department of Education staff. Dr. Keehan directed the project with the help of Mrs. Watson during the first two years.

Mrs. Georgia Lusk, who succeeded Mr. Wiley as State Superintendent, proposed a year's extension for the program. Mrs. Aileen Roat, Superintendent of the McKinley County Schools and a member of the State Board of Education, acted as advisor to the project for its third year of operation. Clarence M. Hill, who served as consultant to the project for the first two years, directed the third year of the program.

The developmental program was carried out in McKinley County, New Mexico. Six small rural schools were involved for the first two years. One large new consolidated school, The Aileen Roat School, was involved in the third year of the study.

The Need For A Program

A few Indian children have been attending public schools in New Mexico for a number of years. These few, however, were usually children of families who had moved off the reservation and who had found work in communities near the public schools. Children of these families posed little or no problem to the schools because they had already learned much of the language and ways of the white man.

Since 1952 the number of Indian children attending public schools has increased very rapidly. The sudden influx of Indian children to the public schools was a result of several factors.

First, the Navaho parents themselves have become increasingly interested in having their children educated. Secondly, the Federal Bureau of Indian Affairs through the Branch of Indian Education was determined to provide educational facilities for every Indian child who could or would go to school. Next, the State of New Mexico was desirous of absorbing as many of the Indian children into the public schools as they could accommodate. Under the Johnson O'Malley act and public laws 815 and 874 the State and the Federal Bureau of Indian Affairs were able to increase the facilities and the opportunity for many more Indian children to enter the public schools.

Providing schools, equipment and teachers for this expansion of pupil population was only part of the problem involved. Schools suddenly found themselves with classrooms where the majority of pupils were Navaho children. Many of these children spoke little or no English.

The background experiences of these children were not the same as that of children who had lived in towns and villages. The attitudes and beliefs were different in many respects. It was for these reasons that the State Department of Education felt that a special study of the children, aimed at finding effective ways of helping all children to grow, to mature and to develop skills in a new language, would be valuable.

Objectives Of The Program

The goals and objectives of the developmental program as it was originally written were as follows:

1. To study the processes of social and emotional development of Indian children in public schools.
2. Employ the use of exploratory media to discover the interests, needs and abilities of children and to plan effective learning experiences for the purpose of meeting these needs, abilities and interests.
3. To build toward the development of a language arts program that would be functional for all children.
4. To develop learning experiences that would stimulate critical thinking so that academic experiences need not be mere memorizations.

5. To explore what types of in-service training were most effective for helping teachers in schools where the pupil population is made up of several cultural groups with different language backgrounds.

6. To determine what materials are most effective in expediting the learning process.

7. To determine what qualities are desirable for teachers of children who are learning a new language and a new way of life.

Another objective, that of studying and promoting school community cooperation and parent participation, was added for the third year of the study.

These objectives were rather comprehensive and quite inclusive. The problem seemed to be "How could we translate these goals into action that would help the schools which were involved in the project."

Several concrete procedures seemed to be indicated for working toward the possibility of meeting these objectives. The following project procedures tell how the development program went about its task of trying to help the children in these areas.

Project Procedures

Learning as much as possible about the children seemed to be the first and most important challenge on our agenda. Many of the teachers individually knew a great deal about the children of their area and about the Indian children in particular. Through a series of monthly meetings some exchange of ideas on the habits and attitudes of the children took place. Weekly meetings at several of the schools also succeeded in accomplishing a cross fertilization of ideas on the child and his background.

During the first year of the project each teacher prepared a case study on two children in her classroom. Some fifty studies were gathered as a result. The teachers were becoming enthusiastically concerned about the child in his total environment.

Home visits were made in every possible case by the teachers. Parents were encouraged to come to the schools. Teachers obsrved children closely and critically. Every possible opportunity was used to learn about the children.

Brief anecdotal records were kept on each child. These were kept on a form devised by Dr. Keehan. This form gave the teachers an opportunity to check and record changes in the child's social and emotional status.

Mental maturity tests and achievement tests were employed for the purpose of learning the general levels of ability and progress.

Interest inventories, sociometric studies, autobiographies, diaries, open questions such as, "My Best Friend," "What I Like to Do Best," "Three Wishes," "What I Want to Be When I Grow Up," "The Person I Most Admire," and "The Most Fun I Ever Had" were used. The information contained in these data-gathering devices was most interesting. The information also helped the developmental staff to understand and appreciate all of the children better. We wanted to learn our children so we could do a better job of teaching them.

In addition to obtaining direct information from and about the children, a number of consultants were invited to discuss numerous aspects of developmental education. Dr. Vogt of Harvard met with the group to discuss Indian culture and its implications for education. Oliver LaFarge, noted author, covered the history and background of Navaho life. Dr. Herbert Walther of Denver University spent several days with the project and gave valuable assistance in curriculum development. Dr. Laura Shields conducted a workshop on Natural Science aimed at utilization of native materials for strengthening the science program. Robert Young, expert on the Navaho language, presented a program which helped the teachers to understand the make-up and use of the Navaho language. Dr. Frank Sievers of the U. S. Office of Education, discussed guidance.

The project office also made available to the teachers a quantity of professional books and materials. These materials consisted of books and pamphlets on child study, curriculum development and practices, Indian life, Indian education and intercultural relations. The Bureau of Indian Affairs, through the Window Rock and the Washington offices, generously made much material available to the project. A bibliography of materials pertaining to Indian culture and Indian education was prepared and made available to each teacher.

These three devices — observing and collecting data on children, the use of consultants and the availability of professional materials helped very much in assisting the entire staff to acquire a broad comprehensive perspective on the subject of intercultural education.

Teachers working individually and cooperatively employed a number of devices for helping themselves and each other.

The first year of the project teachers kept a progress report which contained a brief of their work and an evaluation of their accomplishments. The second year each teacher kept an analytical log which contained their most effective and least effective practices for helping children to learn. The log also contained special notes of interesting events and particular successes of individual children. The entries in the log were made on the basis of "What did I do that worked" or "What am I doing that doesn't work?" One of the purposes of the log was to help teachers constantly to evaluate their teaching program.

Teachers worked together on committees to prepare teaching materials that could be shared with others. One committee prepared a booklet for the teachers of primary children. This booklet explains how the teachers approached the problem of helping non-English-speaking children. Another committee prepared a booklet on resources and techniques that were effective for these types of schools. A third committee studied social and emotional problems of children in an intercultural school situation. The entire staff of the McKinley County schools prepared a County Curriculum guide. This guide contained a number of effective practices for helping children to learn. The curriculum guide was a project of the McKinley County Education Association. Teachers prepared units of study, work books and charts. These were shared.

During the third year of the project the McKinley County Board of Education, the Developmental Program and the University of New Mexico combined to sponsor in-service training in health, recreation and physical education. The course carried University credit and was available to all interested personnel in the area. In addition to studying the recreational and health needs of the pupils the members of the course produced several intresting booklets which can be used as readers in the primary and intermediate grades.

Wherever possible during the course of the project, materials and equipment for making the educational program more effective and more efficient were provided. The aim of the project was not so much to direct the educational activities of the schools but rather to help the local schools to carry out the program which the County school staff and the individual teacher felt was best for his group. If a teacher wished to carry on an experience unit for her group the project office would assist in collecting materials, arranging field trips, and securing resource people from the community. If a particular kind of equipment were needed such as lumber, paint, cardboard or tools, the project office would attempt to obtain these materials for the teachers. This service relieved the teachers of considerable routine work and enabled them to carry out more activities than would ordinarily be possible.

The project employed a full-time secretary. The secretary was a Navaho girl who spoke both English and Navaho well. Teachers were free to use the services of the project office in the preparation of materials, duplicating, typing, preparation of the school paper, and making of booklets. Miss Begay, the project secretary, was also available for assistance in interpreting when the teachers wished to communicate with Navaho parents or non-English-speaking pupils. There were times when this facility made the difference between happy understanding and total confusion.

In short the history of the developmental education could be summed up in the following general procedures:

A. Learning children so they can be taught more effectively and more efficiently.

B. Teachers working cooperatively to improve the total school program.

C. Helping teachers to help themselves.

D. Compiling and making available teaching materials that help to provide better learning experiences for all children.

Contained in the main body of this report will be some of the results and findings of the New Mexico Developmental Education program.

MAGIC CARPETS

Just catching the big orange bus along the highway whisked many a Navaho child from a way of living and thinking that was almost medieval. Like some kind of magic carpet, it tossed him from the centuries-old security of family and clan, from sheep herding and going for the weekly barrel of water, into the midst of shining lavatories, endless water and soap, and towels made of paper. He ate strange food for his noonday lunch and he ate it with utensils he might never have used before. Even the smallest of school rooms looked enormous compared to his wattled hogán or wooden shanty.

The woman who owned the room with the little chairs and desks was called Teacher. She did not look like his mother at all. She had short hair, not a big bun on the back of her head. Her skirt had hardly any calico in it. She wore no silver and turquoise jewelry. She must be very poor. His mother had heaped-up handfuls of it — sometimes at home and sometimes on the hard-goods-pole at the trading post.

Teacher made magic with something white on a dark part of the wall. He had never seen that magic. She talked fast in words he could not understand. Once in awhile she used a Navaho word. Even if it did not sound right in his ears, it made him feel happy and warm inside. His older brother had gone to a place where they made him stay after school and write, "I will not use a word of Navaho," over and over down long pieces of paper. When they went outdoors, everyone played. Nobody had to bring in any wood for the fire.

It wasn't so bad getting up and walking two miles over the hills to catch the bus part of the year. But when winter came, the sun himself, didn't get up until late. So how could a boy know when to start for the highway? The school had a thing called a clock, but not his hogán! They had been getting up by the sun from always. Buses and teachers paid no attention to the sun. That clock told them when to do everything — when to wash hands and eat, when to go outdoors, when to go home. It must be Teacher's god of the sky!

When his mother's brother was put in jail in Gallup, his mother took all the family to visit him. Before they left, she paid a medicine man to pray and sing for his uncle so he would be free as a Navaho should be. Not to overlook anything that would help, when they got to Gallup, they went in a church and prayed for his uncle, themselves. They did everything they could think of so his uncle would be free. That was why he did not go to school that day and Teacher did not like. After all that, his uncle was still in jail. It must have been that clock!

Always it was wash, wash hands and face and wear clean, clean pants and shirt. If you haul your water, one barrel a week by horse and wagon from the well four miles across the desert, there is not much left for washing pants and shirt. One night his mother did wash his pants and shirt and it rained and they did not get dry. He had one other pair of pants, but they were torn in all the wrong places. He had to stay home until his good pants got dry. He could not go to school and Teacher did not like.

Once he felt sick and did not get up to catch the bus. About noon his mother told him to get up and she would give him something to eat. She fixed him a hot dog and gave him a bottle of pop and soon he felt miraculously better. He only missed one day of school.

Another time he went to visit his grandmother who lived in Arizona and they went to a Yehbechai back in the mountains beyond Chinle. Someone was sick in his grandmother's family and they all had to go to the healing "sing." He only missed a week of school, but Teacher did not like.

Then came the piñon harvest. That took three weeks from school. The whole family went over by Zuñi and camped and had a fine time. There were lots of little brown nuts and he could pick fast with both hands which an "Anglo" cannot do. They sold most of them for cash money and his mother got some of her silver and turquoise jewelry back from pawn on the hard-goods-pole at the trading post. He bought a new pair of pants and a leather beanie cap. He took Teacher quite a big sack of piñon nuts. She said nice words, but she did not like his being away from school. He remembered that his grandfather told him that in old days when the Navahos and some of the Pueblo Indians were fighting each other, they stopped fighting when the piñon nuts had to be picked. They were more important than fighting. But Teacher does not think they are more important than school.

PUPIL PROFILES

To teach children it is necessary to know children. It is essential that we know the general characteristics of children at various ages. More important perhaps is that we also know the peculiar characteristics of the particular children with whom we work.

Educational programs should be based on the needs, abilities and interests of the people who are being educated. Classrooms composed of children from Indian, Spanish, and "Anglo" backgrounds must certainly contain children with many differences in needs, abilities and interest. How are we to identify differences? How are we to establish needs? In the rural Southwest where communication is complicated by three languages — Indian, Spanish and English and where travel is made difficult by poor or non-existent roads to widely scattered houses or hogáns, learning about individual children is difficult.

In spite of these difficulties the teachers of McKinley County, New Mexico, were able to acquire much background information on each of their pupils. This information was used to help the teacher and pupil to work cooperatively on a growth pattern for each child.

In a general report of this nature it is not possible to treat in detail all of the devices for learning about children that were employed. The results of the efforts to learn everything possible about every child is evident in all of the classrooms in the county. The focus on the individual child and the effort to help each child reach *his* maximum potential characterizes the educational tone of the school system. Let us look at some of the ways that teachers built pupil profiles.

Getting Acquainted

How do you get to know the children when they first come to school? New teachers, particularly those on the primary level, often ask the above question.

The problem of learning anything about the little Navaho child seems insurmountable. At times it seems impossible even to get such vital information as age, address, or names of parents.

Let's look at a typical opening day at one of the large consolidated County schools. Buses roll up to the front of the building and out pour fair-skinned little "Anglo" children, big-eyed Spanish-American children and high-cheek-boned Indian children. The youngsters have trudged up and down hills, over eroded waste land and desert sand. In and out of deep arroyos they have climbed to make their way to the trading post or other pick-up spots where they meet the school buses. Some have walked a distance of two or three miles. They have done this on perhaps a breakfast of fried bread and coffee. They climb out of buses wearing a deep shy smile with just a trace of apprehension. They have come to school. What shall we do with them? How shall we help them to grow and develop? What values do we have to offer that are not contained in the life of self-sufficiency and self-reliance that is born in the open spaces close to nature? We must be sure that the new values and new skills which we offer are good. We must be sure that none of the positive values of strength, self-sufficiency, self-reliance, love of nature and pride of family and culture are destroyed. This is a challenge demanding delicate handling, one we have already accepted because the children are here.

There is a more urgent if less important problem facing us at the moment. Among these some 400 active bodies which the big buses have deposited on our doorstep are perhaps 50 or 60 whom we have never seen before. Most of these new ones are the little six- or seven-year-olds (more or less; age counting still isn't a very accurate practice among some of the Navahos).

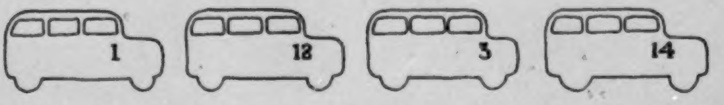
Some of these beginners have older brothers and sisters at school. From the older boys and girls we get the needed information for enrollment. A few of the newcomers have appeared without sustaining friends or relatives. The Navaho secretary and the principal at the school get as much information as possible from the child. Later an attempt will be made to contact the parents and verify the information. Throughout the day more children are brought to school by the parents or grandparents. They come in cars, in pickup trucks, on horseback and in covered wagons. Some can be seen trudging across the hills and sand dunes. A few may even be brought from the nearby town in a taxi-cab. Thus the first day of school we have practically run the entire gamut of the history of travel and transportation. Those children who are brought by the parents are enrolled with the assistance of a Navaho employee. It may be the school secretary, the custodian or a lunchroom worker.

They are here ready to be "educated," a process as mysterious to some Navaho parents as a Navaho ceremonial to "Anglo" parents.

When the children are officially enrolled and their identity properly established the important task of getting acquainted begins. The first impression one seems to get is that 25 or 30 pairs of identical eyes are gazing directly at you. The boys are dressed in new blue jeans and colorful western shirts. The girls usually have on a new "store bought" dress for the first day of school.

The process of learning about these children begins. Where do you live? What bus do you ride? What is your home like? What do you do at home? Do you have any pets? How many are in your family? These and many other things the teacher wants to know about each child.

Some of the teachers have a large chart ready. The chart is divided into as many columns as there are buses coming to the school. At the head of each column is a large orange school bus. The bus is numbered. Each child's name is put under the bus which he rides. This helps in learning the names of the pupils. It helps the teacher to know in what general location the child lives and it helps in the all-important task of getting the right child back on the right bus.



Mary Tso	Johy Bahe	Betty Bitsie	Joe Benally
Johnny Begay	Arlene Tsosie	Guy Nez	Tom Henry
Helen Chee	Sam Yazzie		Henry Tom

The children are proud of this chart. They show school visitors the chart and point out *their names* and *their buses.* The great lesson in personal identification has begun.

For the first few days children are taken on a tour of the school. They are shown the equipment and facilities. This is done very slowly and will have to be done many times before full and proper utilization of the school plant is realized by all of the children. Some of the children are not familiar with modern plumbing, electricity, and swinging doors. Every opportunity is used to help the newcomers to learn the names and functions of these new facilities. It may be necessary to have the children say the names of these new articles many times before the name and the article are truly associated. School acquaintance is a slow process. A few new experiences are added each day. Old experiences are repeated many times so that the learning becomes truly functional.

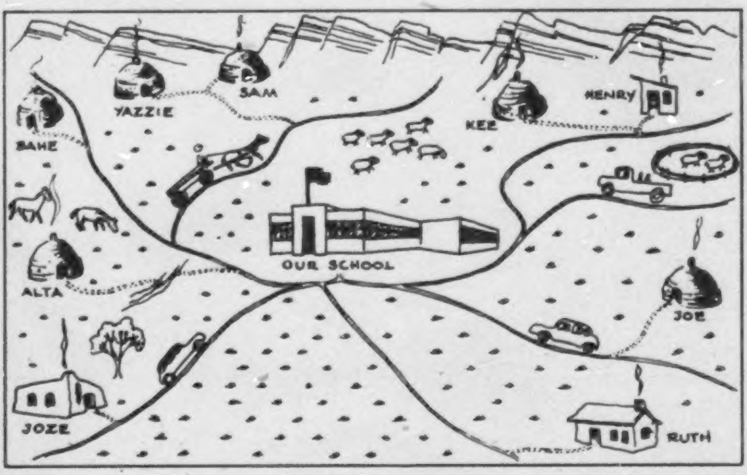
It would be wonderful if all of the children could tell the teacher the things about themselves that she needs to know. With these little ones we do not yet have a common language nor a common background of experiences. Where shall we begin?

Many of the teachers in the primary grades begin early in the year with a "Home to School" unit. This unit helps to bridge the gap between home life and school life. It gives pupil and teacher some common things to talk about. This is important because how can anyone learn to speak a new language if he has nothing in common to talk about with someone in that language? We must always begin with concepts already familiar to the child. We then translate or transfer those concepts into English words which stand for those concepts.

The "Home to School" activity unit also enables the teacher to learn many things about each child. Briefly the unit works like this. On a large piece of brown wrapping paper is drawn an outline map of the school area served. The map may be as long as one side of the classroom. The school and the roads leading to the school are placed on the map. School buses properly numbered are placed on the roads. Each child then is given an opportunity to place on the map at the proper location his home, family and pets. Any of the numerous mediums can be used. Some use cut-outs, some colored chalk, others crayola. The important thing is that each child is given the opportunity to place on the map his impression of his immediate environment.

This device enables the teacher to gain many insights into the child's life and background. The children enjoy the activity very much and are very careful to place on the map every detail of the area surrounding their homes. The children talk about their pictures explaining the details to teacher, classmates, visitors or anyone who will lend an ear. Many new English words are learned in the freedom of informal conversation with the use of the home school map.

The maps also serve the teachers as points of reference for locating the children's homes. They will need this information when they begin visiting the children's parents.



The names of settlements along the bus routes have a flavor as pungent as cedar smoke or sun on desert sage. They are Tohatchi, Mexican Springs, Tse Bonita, Manuelita, China Springs, Twin Buttes, Wildcat, and Whitewater.

Home Visits

Visiting the homes of pupils in this part of the country isn't easy. Some of the Navaho hogáns are several miles from any passable road. Even though the difficult journey to the home is made, there is no assurance that the teacher will be able to communicate with the parents. Most of the teachers involved in the project overcame these obstacles and succeeded in making profitable visits to the homes of nearly all their pupils at least once during each school term. In many instances Saturdays and Sundays were used for this purpose. If the teachers were aware that the parents were unable to speak English, arrangements would be made for an older child or a neighbor to be on hand to assist with the translating.

The teachers agreed that visiting the homes of the children helped very much in gaining insight into the needs and interests of each child. Even though, at times, few words were spoken teachers reported that a high degree of understanding and mutual appreciation was achieved. Navaho parents seemed to be pleased and proud because the teacher of their children had visited the home.

Pupil Interviews

Another device employed to gain information concerning the Navaho children's attitudes toward school was the informal interview. The Navaho secretary with the consultant for the project would ask pupils to visit with them in the project office or the school library. Each interview was conducted individually and with a minimum of outside distractions. The opening discussions would center around the home, pets, play, brothers and sisters. When the child seemed to be relaxed he would be asked to tell how he felt about school — what he liked to do at school. Did he like the teacher? Did he like the other boys and girls at school? What did he want to learn at school? Several hundred of these interviews were held with the following general impressions resulting.

A. Nearly all of the children interviewed said they were happy at school. They felt they were learning many new things.

B. The lunchroom was enjoyed very much. The hot lunch was referred to in many cases as being the best thing at school.

C. The children didn't like to have such a long way to walk to the bus. They were unhappy about having to wait such a long time for the bus during cold weather. However, they would much rather wait for the bus than have to go to a boarding school or live in a dormitory away from home.

D. Most of the children liked to play with all of the other children at recess. They especially liked the times when the teacher played with them at recess or noontime.

E. The children said it was better when the teacher smiled and talked nicely to them in a quiet voice. They didn't like school when the teacher talked real loud or fast or when she was angry or sad.

F. The children said school was good when they were allowed to do things like color, draw pictures of things they knew about, cut with scissors, play with toys, especially things with wheels such as wagons, fire engines, tricycles and scooters. They liked to build play houses. They liked singing and playing games very very much.

G. The children said they became frightened when the teacher made them hurry to do things. They said that they became very unhappy when the teacher wanted them to hurry and do something real fast when they didn't even understand what it was that they were supposed to do.

The above are some of the things that children say about school and the people at the school. Who is better qualified to identify the atmosphere of a school than the children themselves?

Looking at Children

Perhaps the most fruitful method for learning about children is first-hand observation. Early in their careers teachers learn to observe children at work and at play. Little is gained from observing children in straight rows who are all engaged in the dull practice of gazing at black symbols on a white background. Significant and fruitful observations demand a program of action. Much can be learned about a child when he is part of a work group or a member of a group at play. When the opportunity arises where it is possible to observe children who are unaware that they are being observed, we often see an entirely different picture of the observed child's character. The quiet child in the classroom may become a leader or an outlaw on the playground. The teacher's helper and angelic conformist may break every rule in the book on his long ride home on the bus at night.

The analytical logs, the anecdotal records and the pupil analysis charts which were compiled by the project teachers contain numerous insights of child behavior. These insights were used by the teachers as they prepared experience units designed to help the children to grow and develop together.

For Those Who Could Write

The middle and upper grades afforded a wider range of devices for learning about the attitudes and achievements of the pupils. A number of pencil and paper techniques were used for this purpose. Standardized tests of achievement, mental maturity and personality were used. Interest inventories, sociometric devices, pupil reactionaries, diaries, pupil analysis forms, open questions, autobiographies and case studies were used in addition to the techniques already mentioned. These numerous devices were used to find out all that it was possible to find out about the children involved in the project. We wanted to learn of their needs, their abilities and their interests.

We wanted to learn about our children so that we could do a better job of teaching them.

A number of interesting and heart-warming word portraits of children separately and collectively resulted from the data which was gathered. These stories, we hope, will enable the reader to know our children better. It will perhaps help you to appreciate the tremendous challenge and the wonderful inspiration that is generated by intercultural education.

Playhouses are fun.

A cardboard box becomes "the home beautiful."

WHAT DO THESE CHILDREN THINK?

When the children reach the place where they can read and write, tests have been devised, not on what they have been learning from the curriculum, but on what they are thinking about. Some of the answers do reflect the curriculum as others reflect cultural foundations somewhat modified by modern times. Some answers are stereotyped, some are high comedy, and some bring a tightness to the throat and moisture to the eye.

"A school is a place where you learn so you can get an *easy* job like a teacher or a nurse." One Spanish-American girl wrote, "I go to school to learn so I won't have to marry some dumb old man, but can be a teacher or a secretary or even a movie star." One "Anglo" child, evidently with Victorian propensities wrote, "School is a place where they teach you manners and how to be a lady or a gentleman." One "Anglo" boy, with wisdom beyond his years wrote, "School is a place to have fun and think things out."

The question, "What is fun," not only produced the answers customary to all children, such as going to a party or to the movies, but it is the fun children have who live in wide-flung spaces. Fun was going to rodeos, it was going on hikes, it was piñon nut gathering, it was going fishing, it was hunting Indian pot shards, it was collecting minerals and looking for uranium. It was, more frequently than anything else, having a horse to ride.

One little Navaho girl was not quite sure what fun meant. She asked someone and they told her, "Oh, fun is anything you get a kick out of." That little girl must have gripped her pencil hard and pursed her lips as she wrote primly in her beautiful handwriting, "I never got kicked out of anything!"

When the pupils were asked to name the people they most admired and why, most Navaho boys answered as one man. They admired Casey Tibbs because he was World Champion Saddle Bronc Rider or Toots Mansfield because he was World Champion Saddle Bronc Rider or Toots Mansfield because he is World's best calf roper or Bill Linderman, the World's Champion Cowboy.

This is a natural choice for Navaho boys. Their ancestors in days gone by, counted their horses by the dozens. They called them, "the things men live by." There were horses for every member of the family, sometimes two and three apiece. Horses were a Navaho man's sign of wealth. They collected horses as other men collect guns or fishing tackle or books. They had so many horses, many of them ran wild in great herds on the hills with consequent over grazing and soil erosion.

Girls are much more conservative in their selections. Some admire movie stars, of course and other girls who "look nice and act nice." But to a large extent, they admired people right out of their studies—Susan B. Anthony, Dolly Madison and Florence Nightingale.

The chance to write three wishes brought forth some interesting findings. Navaho boys, almost to a man, wished for a car, a horse and a job. It was almost unanimous. "Anglo" and Spanish-American boys were also decidedly job conscious. Some of them wanted a car and numbers of them wanted to go places and see things. A twelve-year-old "Anglo" boy not only wanted the grandeur of owning a "Cattleack," but he also wanted to be a County Sheriff. Perhaps that is the pattern for sheriffs in McKinley County! A twelve-year-old Navaho boy reverted to his cultural pattern. He wanted horses, "sheeps" and cattle.

Most of the girls of all three cultures wanted nice clothes and to go to parties and movies. A few wished to move about more freely without too much parental supervision. A Spanish-American girl wished that her "Colledge" days were paid for even if she could not spell them.

When asked what good was, an "Anglo" boy answered right out of the curriculum, "Good is freedom of thought." Then he added straight from his own inner workings, "And so is Jello."

But one little Navaho girl, out of who knows what bleakness of living, listed three brief wishes — "Friend, School, Teacher."

Parents and pupils plant trees to beautify the school ground.

Parents come to P.T.A.

THE PARENTS PARTICIPATE

Are Indian parents interested in what their children are doing at school? This question is asked many times of educators in the Southwest. The answers are many and varied. Actually, about the same conditions apply to Indian parents as to any other group of parents. A few are highly interested in their children's schooling. A few seem to be totally disinterested. The majority of Indian parents, as is true of other groups of parents, seem to be mildly interested in the school and its activities. If conflicts arise or special events are staged interest temporarily increases. If schools appear to be running without incident most parents tend to permit the schools to pursue their practices of solidifying the status quo. If schools ask for help they usually get it. If they ask for trouble they always get it. If they ask for nothing they are usually let alone.

The desire and ability of Indian parents to cooperate with and participate in the public school program is increasing rapidly. Traditionally Indian parents have been highly interested in the growth and development of their children. Parents, grandparents, uncles and aunts all feel a responsibility toward helping each child on his journey toward maturity. These people view the schools as an agency for helping children to grow. Indian adults often check on the schools to determine whether growth is occurring.

"Anglo" or Anglocized parents take schools pretty much for granted. They view schools as essential institutions and consider public school practices as accepted patterns of living. Local issues occasionally arise, or a minor segment of the school pattern may be questioned. Seldom does the general public question the whole pattern of education. Seldom do we ask ourselves, "Is this the best pattern for growth and total development that we have to offer our children?"

Indian parents are less prone to accept our total pattern of education as the ultimate. They tend to be more critical of the basic program. They are less impressed with the big words or the intricate terminology of the educationist. They want to know in clear concise words how Kee and Bahe are doing.

More and more Indian parents have come to the point of realization that "white man's education" is a valuable asset. The Indians have not yet come to the point where they regard education as an absolute essential. After all, for many generations Indian parents have done an excellent job of indoctrinating and equipping their children with useful skills without the aid of schools, as such.

There is a delicate distinction between the Indians' acceptance of education and the general public's total reliance on education. The Indian parents perhaps will be in a better position to analyze critically some of our educational policies and practices that have become clouded and encrusted with age.

The Indian parent may begin to wonder what part the schools have to play in the increase of tensions among young people. They may feel that the presence of crime and education are incompatible. They may wonder why the incidence of neurosis, mental illness, and alcoholism occur so often among peoples who have had the advantage of 12 or 16 years of "education." They may recall their "uneducated" existence and wonder why, with the advantages of a planned program of education, the results in basic human development are sometimes lessened rather than increased. They may say, "Yes, we know many more things than we did but we do not feel so good. We are not so happy nor contented as we were."

They may want to know, "Is it not possible to have both knowledge *and* happiness."

They may wonder why many well-schooled people are unable to get along with one another, while some people who have not been to school seem to live relatively free from personal or interpersonal conflict.

Somewhere along the road to attaining "civilization" we have more or less accepted by default the condition that many of our children cannot or will not attain total fulfillment. We seem to have arrived at an unvoiced agreement that a certain percentage of "crazy mixed-up kids" will be a resultant product of our society. Nobody feels too acutely about this situation because of the variety of institutions and factors which influence the child's behavior. The home can say, "We have given the child everything. It must be the school's fault."

The school says, "We have done everything for that child—perhaps it's the home environment."

If both school and home are loud and obstinate in their own defense, the community can be blamed. As a final resort we even tend to blame "problems" on glands, hormones, heredity or even the influence of the devil.

Yes Sir! We have wonderful schools in America. I wonder, though, if we aren't becoming a little too complacent about our schools. Are we, perhaps, too non-critical. Have we built the ivory tower too high and the fundamental aims of education too low?

Indian parents have a different point of reference to formalized education. Traditionally Indian children were educated around the home. Mothers, grandmothers and aunts taught the girls the things they needed to know. Fathers, grandfathers and uncles taught the boys. Education for Navaho children was a constant and continuous apprenticeship in real living. It is true that this type of education involved a minimum of written symbols and abstract thinking. Most of the learnings were first hand experiences. Tests were standardized by the need for survival. Failure to learn, often meant that you were promoted right out of existence. If you learned your lesson well at the knee of your mothers or at the side of your fathers you were usually endowed with such qualities and skills as self-sufficiency, self-reliance, pride, contentment and you walked with the natural universe as a friend, not as a conqueror. Unfortunately the above skills and attitudes do not equip Indian children to live and compete in the white man's confused and complex world.

Indian parents are beginning to realize that their children need some additional skills for successful living. They expect the public schools to provide a solid program of fundamental skills with heavy concentration on reading, writing and arithmetic. They want their children to learn to speak English well. It is sometimes difficult to convince these parents that some of the old traditional methods such as excessive drill, staring at books, constant oral and written repetition, and parroting of words are less productive learning devices than association and insight. It is also difficult to convince most parents that achievement in the 3 R's has to be interwoven carefully with growth and development in social, emotional and physical skills.

Many Indian parents are interested enough in the public school program to want to know the why and how of "white man's" education. For some of these parents the level of participation and cooperation is very meager but the interest and desire is great. Some, however, have acquired a high level of critical thinking which behooves the public school people to have sensible and understandable answers ready when parents ask, "Why do you teach these things this way?"

Sometimes in our attempts to answer this question we may have to ask ourselves — why? It is entirely possible that the influx of Indian children into public schools of the Southwest will result in a new evaluation of educational procedures. Already it seems that a new focus on the individual child and a new evaluation of what is important in the curriculum has begun to appear on these horizons.

Parent Profiles

What are the parents like? What kind of cooperation and participation in school affairs do you get? How do the parents help? How do you communicate with parents? These are questions that new teachers and visitors to the schools soon get around to asking.

Most any day a teacher may look up from her busy routine to discover that the classroom has been invaded. One, two or a half dozen parents and relatives have quietly entered the room and seated themselves on the floor. A nod of the head or a quiet smile may be the only exchange of greeting. These visitors may depart as silently as they have entered. Usually, however, the relatives remain until a break occurs at which time they identify themselves and tell which child or children they are interested in. They want to know "How is Mary doing or is Sam a good boy?" Often they will bring a child who has been absent for a time. They want to explain his absence. Sometimes they come to take a child to town for clothes or for medical attention. Sometimes they are on the way to a "sing" or a ceremonial. Often the grandmother or grandfather appears. They may have several children at the school. Each room is visited. No one is disturbed. There is a great pride and a great dignity in evidence. Here is a hope that the children and grandchildren will have the opportunity for a good education; an opportunity that was not available to these quiet visitors.

Dear Teacher

The number of letters and notes received from Indian parents is surprisingly large. Many of the Indian parents seem to feel a great responsibility for keeping the school informed of the child's welfare and whereabouts. A review of several hundred notes and letters sent to one of the schools shows that parents wish to cooperate to the limit of their ability. The notes are usually brought in by an older boy or girl attending the school. They may be written on anything from stationery to the backs of handbills, parts of envelopes or brown paper bags. The salutations are always interesting. Anything from a "hello there" to a "To whom it may concern" is used. The most common salutation is "Dear Teacher." The level of written communication is becoming much better. Often the pupil will write the letter for the parent. Usually when this is done the fact is stated in the note—"Written by John Bahe for his mother" is an example of how a letter is ended.

The most frequently received is the one explaining the reason for absence. The reasons aren't always what we would call legitimate excuses but the parents are honest about why the pupil is absent.

Here are some samples of information concerning absences that were sent in by the parents of Indian children.

"Howdy there, Today we would like to tell you that Lee Chee is not going to school. He has been sick for two days now. Today I am going to take her to the hospital. He will be in school Monday morning.

Good bye — Good luck,
Wrote by ...."

"Dear Mrs. H — The kids have been sick for about three days. All of the kids are really sick. They went to the nurse. The nurse gave them shots but they are still very sick today.

Thanky you sinceerly,
Mr. & Mrs. ...."

"To Teacher — Danny will not be in for school tomorrow because we will have court about our live stock permit. He is included. Please excuse him.

Thank you
By her mother
Mrs. B......................."

"Dear Mrs. G.

I want an excuse to keep my boy at home. He is taking care of the little children at home. The mother is not at home now.

Mr. S......................................"

"Dear Friend,

F........ T........ is not at school for 6 days. he was helping his mother herd the sheep. The grandmother has hurt her foot thats why he help. I am sorry.

Franks mother"

"To whom it may concern,

Please excuse Phillip for being out of school. he has a sore foot but he sure wants to go to school.

J. S."

"Mrs. H

I have to keep J. B. for 4 days this week because we have two little children to take care of here. Their Auntie will be back sometime this week.

From

A................ B................"

"To Teacher, Irene did not go to school Wednesday because the other children teased her and told her that there was no school on Wednesday. If there is no school on holidays would you please send a note with her to parents so that way we will know.

Thanks a lot

Mrs. M........................"

In addition to the many letters explaining absences, other letters and notes are received from the Indian parents. They write requesting that the bus driver stop at certain places or that conduct on the buses be improved. They write to thank the school or the teachers for teaching and taking care of the children.

Often after a child has been absent due to illness the parent will write and request that the child be kept indoors for a few days. Sometimes they write requesting the nurse to look at the child's ears or back.

Now and then a note of mild admonition comes in. Usually this concerns fighting or teasing among the children. The parents usually request that the school teach the children not to fight.

One of the most interesting types of communication resulted from the P.T.A. meetings. In most places if parents do not show up for P.T.A. meetings nothing is said about the absence. Here the parents want to inform you why they couldn't make it.

These letters show the feeling of responsibility of the Indian parent toward Parent Teachers meetings.

"Howdy there!

My mother could not go to the P.T.A. meeting because she had to go to her sisters home to visit her. Her sister is sick.

Thank you
For Mrs. B by Pauline"

"Dear Mr. H.

We are sorry that we didn't go to the meeting because we have lots of things to do here at home. We are sorry please tell us what the meeting was about.

Thank you
E. B."

"Dear Sir,

I wish I could come to the P.T.A. meeting. My husband is in Colorado and there is no one here to drive us over to the school.

Mrs. W............"

Yes! the Indian parents want to keep the school informed whenever possible. Most of these people want to be a part of the school and do whatever they can to help the school and their children.

P.T.A. Participation

If you were to walk into a Parent Teachers meeting in McKinley County you might not believe your eyes or your ears. The discussion at the moment may be either in English or in Navaho with a bit of Spanish thrown in for luck. The crying of a Navaho baby often punctuates each sentence. Teachers neatly dressed and groomed with a bonnet of the latest style are seated alongside long-haired Indian women dressed in the colorful dress of calico or velvet decorated with silver and turquoise. Navaho men with long black hair tied in the back with white yarn are seated beside bald-headed "Anglo" fathers. Children are spotted scampering from relative to relative. The business goes on in two languages. The president may be Navaho, "Anglo" or Spanish. The interpreter is on hand to explain what is being said. English speaking patrons are told what the Navahos say. Navahos are told what the English-speaking patrons say. The meetings are long.

Children fall asleep in mothers' arms. Occasionally a teacher stifles a yawn. A modified system of Roberts' rules of order finally enables the officers to complete the agenda. After the meeting, coffee and doughnuts are served. Parents chat about school. Teachers have an opportunity to discuss children's problems and problem children with parents. Older students translate for the parents. Finally they start for home. Some will walk four or five miles. Others will pile into the back of a pick-up truck to ride 20 or 30 miles. P.T.A. is over for another month. What has been accomplished?

P.T.A. Projects

The work of these Parent Teacher organizations is a rare blend of talking and action. Programs which help to explain the policy and philosophy of the school are conducted. Teachers or administrators review or explain various phases of the school program.

Pupils display their talents by means of plays, socio dramas, musical renditions, and rhythmic activities. Outside speakers are brought in to discuss health, safety, and citizenship. There is also a time to discuss problems concerning pupils and teachers. There are times to discuss mutual obligations of parent, teacher and administrators. The Navaho parents ask many questions. There is a time for group singing. The songs are old familiar ones. Some sing some listen. Everybody seems to enjoy the singing.

After the first or second meeting of the year when the organizational details have been completed, somebody gets around to the "Why don't we" phase. The members begin to suggest projects for improving the school or for providing more facilities at the school. The suggestion for a specific project may be made by any member of the group. If it is one of the older Navahos the idea is translated into English. The possibility of carrying out the project is discussed. If the idea is feasible and accepted we are on our way to a new venture in intercultural school community cooperation. Projects that have been carried on at the schools include:

A. Candy and cake sales. Parents and students alike make candy and cakes. At one of the meetings students set up a booth to sell their wares. The proceeds go to buy vitamins for the school children.

B. Movie clubs — several schools operate a weekly movie club. Inexpensive movies are obtained. A small fee is charged. This provides entertainment in the rural communities which have few facilities for spending leisure time. The profit from the club goes to purchase audio visual material for the schools.

C. Community parties are staged. Meals are served. The menu may consist of fried bread and mutton stew, chili, sandwiches, hot dogs, coffee, and soft drinks. The proceeds go to purchase science kits and science equipment for the school.

D. A carnival is held. Everybody participates; everybody has a good time. New library books result from this successful enterprise.

E. A dance is staged at the Indian Center — new equipment for the hot lunch program is paid for.

F. A square dance club meets every week. The profit goes for the purchase of milk to supplement the meager diet of some of the children.

Many other coordinated projects and activities are carried on through the years at the various schools. In each case the moneys go to help the children.

Not all of the projects are for the purpose of raising money. Boy Scout and Girl Scout troops as well as other youth organizations are sponsored. Leadership from the P.T.A. is provided.

One P.T.A. has an annual picnic the week prior to the opening of school. The picnic is held at the school. Fathers, mothers, brothers and sisters pitch in to clean up and fix up the playground.

In the Spring a tree planting day is held at one of the schools. Fathers and sons plant trees and fix up the playground. Mothers and daughters prepare the lunch.

One P.T.A. sponsors a party for the children once a month.

Field days are held in the Spring. Parents serve refreshments. Parents act as judges. Kite contests are held. Parents judge and issue the prizes.

A basketball league is planned. Parents provide the transportation. Field trips are planned. Parents go along to help.

The focus and concentration here is again on the child. The question of each of these Parent Teacher organizations is, "How can we help the children to get a better education?" How can we help the school to do its job?" Navahos, "Anglos" and Spanish all work together — each contributing the skill or resource that he is best able to contribute.

Tribal Participation

The tribal leaders too are interested in the activities of the public schools. They want the Indian children who are attending public school to have the same advantages that the other children have. Within the past few years the Navaho tribe has set up a large sum of money in their budget for the purchase of clothing for school children. The public schools cooperate in this program. Children are measured for size. Clothing is ordered and issued. Children learn that this is not a give-away program but rather they are receiving a dividend as a result of being a natural stockholder in the great Navaho enterprise.

The tribe, Save the Children Federation and the Public Health Service cooperate in the securing of eye glasses for children who need them. Public school personnel screen the children. The public school nurse makes the referral. School personnel help to get the children in for their appointments.

Tribal leaders attend school conferences of regional and local significance. They present their views. They ask pertinent questions as to plans and procedures. They offer their cooperation and assistance. Public school officials, tribal leaders and Bureau of Indian Affairs officials are beginning to work together through conferences, workshops and joint orientation meetings. There is a growing realization that only through cooperative effort and constant exchange of ideas can educational efficiency and educational effectiveness be achieved for all of the peoples of the Southwest. Education is on the move. Parent participation is keeping in step.

May baskets for the principal.

One of the first Navaho "Santas"

SAM CHEE JO CATCHES THE BUS

Snow lay over the old red-earthed Indian country. It spread over the high red cliffs that stand like man-made battlements and turrets with fantastic sculptured gargoyles against the skyline. Sometimes the wind picked up the snow and blew it in silver pennants and streamers from the topmost pinnacles.

Sam Chee Jo's family did not have a clock, but they had an old battery-run radio that gave them the time. When Sam Chee Jo heard it, he struggled out of the blankets on the earth-packed floor of the hogán. His father went to the door and looked out on the arctic scene. "Go back to bed," he yawned. "The snow will be hip-deep for you along the steep, long trail to the highway. You can't go to school today."

Sam Chee Jo began to howl like a lone coyote on a snowy, treeless hill-top. He howled and would not eat his breakfast of fried bread nor drink his hot coffee.

"We'll have a kettle of mutton for dinner," his mother promised. "We have plenty of wood inside. You won't have to go out in the cold even to bring in wood."

But Sam Chee Jo put on his coat and heavy shoes, only stopping once in awhile to howl longer and louder. His father put on his heavy sheepskin coat and big black hat. "Our ears will suffer all day with his howling," he grunted. "I'll get him on the bus if I have to carry him in my arms. It will be worth it to have peace."

So it was that a strange sight appeared along the snow-blotted trail that led between snow-bannered monstrous battlements. Down the steep hillside where cedar trees sagged with the weight of accumulated whiteness, along the glassy pink arroyo and up another hillside crept a Navaho man who had never seen the inside of a school. Sometimes he dragged his boy by main force. When the going was too bad, he carried him in his arms like a baby. Sam Chee Jo smiled under the flakes that matted his eye lashes.

At last they reached the highway. Sam Chee Jo climbed onto his magic carpet and disappeared in wind-driven snow. His father struggled back down the hill, across the frozen arroyo and up the next hill between the gargoyled battlements. In the afternoon he would repeat the trip. It might go on for days.

"Why," demanded his wife, "does that boy have to go to school when the trail to the bus is filled with snow to his waist?" She stirred the cooking mutton. Fear was on her face. At last she broke that fearful silence. "Maybe he is afraid. Maybe they beat them if they stay away from school."

The Navaho man put down the cup from which he had been gulping hot strong coffee. Wonder was on his face and in his voice. "He is not afraid. I ask him. They do not beat anyone. Sam Chee Jo likes learning paper." The Navaho man had used the old Navaho words for education—"learning paper."

Learning to use the dial telephone.

Listening to the tape recorder — "the machine that talks."

MYSTERIES FOR MOTHERS

Of all the people connected with this adventure in education, Navaho mothers probably had the widest and deepest abyss to span. For some of them it stretched from medieval pastoral living to the clanging uproar of modern America.

Suppose a Navaho mother visited her childrens' school one day and found Teacher busy with a class. Teacher waved a welcoming hand and pointed to an empty chair. The Navaho mother seated herself comfortably on the floor, spreading her long, wide skirts about her. She stared at the group of children Teacher had gathered together. Each child held a small hand mirror in front of her face and painstakingly fixed small lips and tongue to form the English "th" sound instead of the Navaho "d" or the final English "n" instead of the Navaho "m." Over and over the children practised these sounds looking into their hand mirrors.

When Teacher glanced up again, the Navaho mother had disappeared. But others followed her. If children were practicing looking-glass-sounds, Navaho mothers sank to the floor and watched proceedings wide of eye, but impassive of face.

When Navaho mothers met at trading post and country store or at a "sing," one of them must have said, "What do our children with looking-glasses in school? Have you seen? I ask my girl and she makes strange hissing noises like a little snake."

Another Navaho mother would laugh and say, "I, too, saw the looking-glass-class. I think they teach our children how to put white powder on the face and how to paint the lips red the way the 'Anglo' and Spanish women do." But another Navaho mother said, "No, it could not be that. Boys were in the looking-glass-class. I saw them with my own eyes. Not even 'Anglo' boys use the white powder on the face nor the red paint on the lips." Looking-glass-class remained a mystery.

Or a Navaho mother might take folded papers from the recesses of voluminous skirts. "They keep coming in the hands of the children — these papers with pictures. Look at this one with men of the tall hats and strange clothes and Indians with bow and arrows and big green trees and a boat with wings on much water."

"That," said the daughter of her brother who had been away to Indian boarding school, "is a kind of "Anglo" Creation Myth. As the Navahos moved from Blue World to Yellow World, so did the "Anglos" move. They came from a little land with the sea all around it. They came on boat with wings. After long time, they see land and go on it and meet Indians with bow and arrow. The "Anglos" cut down trees and build house to live in and house for their ceremonial and house to learn paper for children. After first harvest, they have big feast and invite Indians and keep the day of Giving Thanks."

"And this one," persisted the Navaho mother, "of the fat 'Anglo' in the red clothes and long white beard! Is he a *santo* as the Spanish have in their churches? He looks too fat to be a *santo*. *Santos* do not each much. They are very thin."

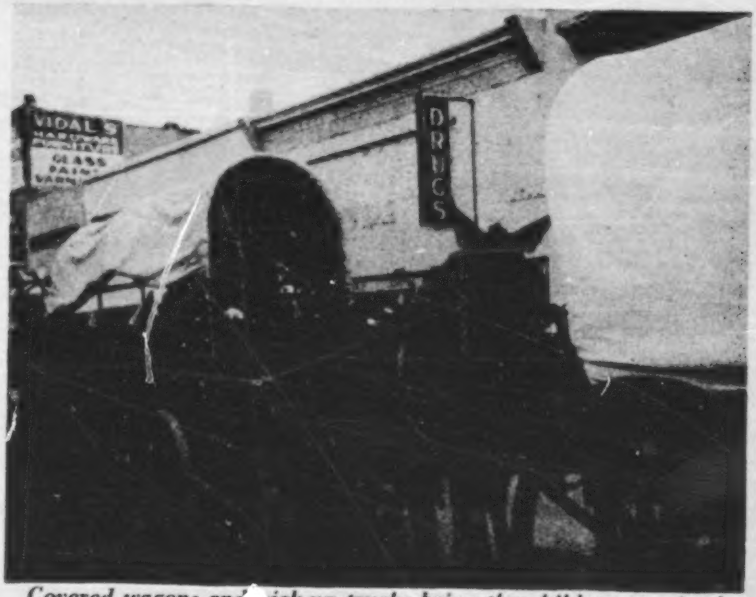
Navajo mothers did not let their children down even when bean necklaces and paper-plate pot holders followed the art work of their children. They hung the bean necklaces around their necks along with their priceless silver and turquoise. They nailed the pot holders to a convenient board in the hogán walls as an ornament. The mothers exclaimed and smiled as they were expected to do. But they wondered, "Was it for this that we gave up the help of our children in herding the sheep, in going for water, in bringing in wood, in taking care of the baby? Was it for this that someone has to walk with the children twice a day over the hills to take and bring them from the big orange bus?" It was a mystery.

Teachers had a way of showing up at hogáns miles from the highway and over bad roads. Often Teacher came supported by someone who spoke Navaho. If the hogán looked nice, Teacher was invited inside. If it was not looking nice, she did not get in. Teacher asked many questions about the children. Didn't Teacher have a mother to bring her up nice? Questions such as she asked are not a part of Indian etiquette. But if Teacher could break the rules about asking questions, so could mothers and forget the Navaho rules. "Are my children learning paper? Will they go up in school next year?" When Teacher answered, "Yes," the biggest mystery was why she, herself, felt so happy.

Then there was something called "Peetie-A." Navaho parents were urged to go along with Spanish and "Anglo" parents. You could even bring the babies and no one said anything if they cried while people talked in Navaho and in English. Out of those talks, mysteriously came lots of work like school yard cleaning and tree planting and earning money to buy the little pills that were supposed to keep the children as frisky as lambs in spring. There were long, long talks in both languages and laughing and singing mixed in with hot cups of coffee and cakes with holes in the center. Everyone talked about "the children." Not Navaho children nor "Anglo" nor Spanish! They all ran in the same flock. It was not just the talking and the laughing and the things passed around to eat and drink. It was a good warm feeling a person had belonging to this new clan called the "Peetie-A."

When the children gave plays or sang or showed their work in school, Navaho mothers helped fill the rooms. They looked at all the different kinds of children and decided that their own looked just as happy and sang as hard and acted just as nice as the others. One thing they wondered about. Would their children look just as happy when they grew up. Or would they look like many of the grown-up "Anglos"? Would they always be watching that time-snipper on their wrists? Would they always have to hurry, hurry to earn more money to pay the ten-dollars-down-and-the-ten-a-month-until-paid-things they were buying? That was another mystery. Grandmother Navaho felt that mystery, too. On the long way home in the pick-up, she said, "Will our children keep on walking The Beautiful Way?"

Taking the globe home to show parents how Columbus came to America.


VIDAL'S
GLASS
DRUGS

Covered wagons and [illegible]ick-up trucks bring the children to school for registration.

WHAT IS A TEACHER?

What The Pupils Say

Teachers are rather wonderful people. That is the impression one gets from reading several hundred essays written by elementary children on the subject, "What is a teacher?" The fourth through the eighth grade pupils wrote their impressions of teachers. The results were funny, heart-warming and sometimes a bit sobering. The fact that children hold teachers in high regard is evident from their written comments.

A nine-year-old girl writes, "A teacher is like an ordinary person except she teaches us Arithmetic and good English. I've had a lot of teachers and I like them. My teacher is very nice to me. We play together at school — even the teacher."

A ten-year-old Navajo girl's comments were, "Some teachers are nice and good. Some teachers are bad and not nice. Some boys and girls are bad and the teachers doesn't like them."

Nine-year-old Susan writes, "My teacher is very nice. A teacher likes to have good children like we have been. When I grow up I want to be a teacher and help other children."

Nora, a Navaho fourth grader writes, "My teacher is good. She is not mean. She looks kind."

Danny, a fourth grader says, "A teacher is like a lady that teaches you. Some teachers are sad and some are happy."

Sammy, a 12-year-old Navaho boy, sums it up this way, "I have good teacher. We play outside with teacher. We play baseball. I have good school."

Eleven-year-old Wilson, a Navaho boy, "Teacher is a good person. We all go to recess with the teachers."

Navaho girl, age eleven, "A teacher is the one that helps you to learn how to play outside together and be nice, not to make other people cry or hurt them. Mrs. W.......... is a nice teacher. I never had a teacher like her in my life."

Josie, a little 10-year-old Spanish girl, writes, "A teacher is like a mother at school. My teacher is very nice and kind to all of us. *She is even nice to other teachers.* On my report card my teacher said I was doing O.K. at school."

Julie, age nine, writes, "I like my teacher because she doesn't get mad."

Nine-year-old Estelle polished off several gems in writing her impression of a teacher. "A teacher is someone who takes care of us through the day we are at school. Teachers are very kind to children and if teachers get mad at you it is for a reason.

"*Almost all the time teachers have kind faces.* When we watch the teacher write or do something it is very neat. Teachers are very nice with us when we get hurt or something. Sometimes we play games with our teachers."

Louise, age 12, Navaho, "I like my teacher. She is nice to me. My teacher taught me how to talk English. We learn how to play. The teacher teach us. We help our teacher sometime."

Ricky, age eleven, presents an interesting slant, "A teacher is a very kind person. She does things for us even when she doesn't have to. She helps us on our way to college and in college you may want to study general physics. After college you can get a job, and it all started with a teacher."

Space permits the presentation of only a small portion of these interesting commentaries on "The Teacher." Let us here list just a few more of the more interesting likes and dislikes of upper grade pupils regarding their teachers.

Boy, 14—Anglo, "I like a teacher that has a good sense of humor and does not get mad easily."

Girl, 12 — Anglo, "I like a teacher that will help you with your every day problems."

Girl, 14—Navaho, "I like teachers that explain the things that are to be done in school, and if you don't know a problem you can go and ask her or him to help you. I don't like teachers that give you an assignment, then she starts talking about other things. When she gets through, the period will be over and you won't have time to finish your assignment. I don't like teachers that yell at you."

Spanish girl—14, "What I don't like about some of the teachers is that they give you the work but they don't show you how to do it."

Girl, 13—Anglo, "I like the teacher we have this year because he explains everything we do in class."

Boy, 13—Navaho, "I like teachers that are nice and those that let you go on a picnic trip."

Girl, 13—Anglo, "A teacher should be a person that enjoys being around children. I feel that our teacher is that way."

This very interesting comment came from a 14-year-old "Anglo" boy, "The teachers I used to like were the ones that would let you get away with murder. I thought that was fun till this year, then I discovered that those kind of teachers never did teach you anything. Then it would be harder on you the next year."

Boy, 14—Navaho, "Sometimes I wish teachers would take it easy on us. I also sometimes wish teachers wouldn't get so disgusted."

The little essays about teachers from which these comments were abstracted were written by the pupils when the teacher was absent from the classroom. The pupils understood that the teachers would not read the comments. The children were encouraged to write down anything or everything that they wanted to about teachers. These and all of the other open question activities were conducted by the project consultant. A study of several hundred of these essays lead us to hazard the following generalizations regarding the things children like and dislike about teachers.

What Children Seem to Like About Teachers

A. Teachers who play with and do things with the children seem to be the best liked. Numerous references were made to the fact that "I like my teacher because she plays with us at recess."

B. Children like teachers who help them when they are in trouble.

C. Children like teachers who have kind, happy faces.

D. Teachers who will explain things were highly regarded.

E. Pupils felt that teachers ought to speak softly and slowly.

F. Teachers who were willing to listen to children seemed to be well liked.

G. Children seemed to hold in high regard the fact that their teacher got along well with the other teachers.

On the debit side of the ledger pupils felt that teachers should avoid the following practices or attitudes:

A. Making assignments without explaining how to do the work. This had a very high reference rate.

B. Yelling, getting mad or getting disgusted.

C. Wearing a sad face.

D. Showing partiality; frequently children said they didn't like teachers who picked on some kids and treated others real nice.

E. Children said they didn't like teachers to make fun of pupils or to make them feel badly because they couldn't learn.

Almost every pupil who responded to the question of "What is a teacher?" had something nice to say about teachers. The negative comments and suggestions were meager and were always contained in essays that complimented as well as criticized teachers. Regardless of how difficult the plight of the teacher becomes they should always remember that way down deep they have the faith of the children with them.

What Teachers Say About Teaching

The teachers were given an opportunity to express their likes and dislikes concerning the teaching profession. Thirty-two of forty teachers responded to a "Teachers Reactionaire Sheet." The following information was obtained.

From the question "What do you like about being a teacher" the following tabulations were made — teachers could state as many reasons as they wished:

26 said they liked to work with and help chlidren.

23 references were made to the fact that teaching was an opportunity to help human progress.

14 references to self-satisfaction or emotional satisfaction—pure joy of teaching.

9 referred to the opportunity for professional growth.

11 said they enjoyed the privilege of associating with their professional colleagues.

6 said they liked the working hours.

6 referred to the opportunity to help build a strong nation through education.

3 references were made to satisfaction of working with parents.

3 references to opportunity for associating with all kinds of people.

4 references to the fact that teaching offers a variety of challenges and a constantly changing scene.

2 referred to the fact that they liked the school administrator.

1 referred to a liking for the County school board.

1 and only 1 reference was made to the fact that teaching offered security and a steady pay check.

The Reactionaire also provided an opportunity for teachers to make known their dislikes. The following interesting results were obtained:

7—not enough time to plan and do all that is necessary to help each child.

8—need for better school buildings. (This has partially been accomplished in McKinley County.)

10—Difficulty in getting the right materials at the right time. Not enough of some type of materials.

5—objected to the fact that teachers are often held responsible for things not directly connected with the school, such as trouble on the buses or fights on the way to and from school, clothing problems, and neighborhood battles.

18 teachers referred to community attitude and lack of appreciative understanding on the part of parents and community.

10 references were made to insufficient remuneration for teachers in the light of their preparation and work load.

5 objected to frequent or excessive teachers' meetings.

3—objections to keeping too many records.

3—only three referred to the problem of overcrowding or too many pupils per grade.

5—God bless them! referred to a deep feeling of futility in trying to do all that was possible to help each child attain his maximum potential.

2—felt that teaching was difficult because of the lack of clear cut educational objectives in American education.

1—objected to association with insincere or "Pseudo professional" colleagues.

1—reference was made to discipline. It was not clear whether this phase of teaching was distasteful because of a lack of discipline or because of the necessity of it.

It was not necessary for the teachers to identify themselves with the questionnaire. The letter of explanation encouraged the teachers to be as frank and explicit as possible. It was very encouraging to note that in nearly every case the statement "I like teaching because of the joy of working with children" headed the list. It would be wonderful for more people to be aware of this great motivating force in the teaching profession.

Teacher Profiles

The teachers who cooperated with the developmental program were the regular County teachers. No attempt at reassignment was made for special teachers at special schools. It is felt that the 40 or so teachers involved represent an accurate cross-section of County teachers in New Mexico. Some of the teachers were men, some women, some single, some married, some old, some young, some experienced, some just beginning their teaching careers, some with Masters degrees, a few still working toward their certification and as the children explained it "many with kind happy faces and at times a few with sad faces." They were the great American teachers doing the best they knew how for the next generation.

Following are some interesting and enlightening highlights on this group of developmental teachers. They are the teachers who have learned to accomplish discipline with firmness, not fury.

These teachers have learned that when dealing with all children and with Navaho children in particular, it is best to *Speak softly and carry a big heart.*

Making waffles. Some kind ladies from Vermont sent us a gallon of maple syrup.

Fingers and finger paints.

MAINTAIN AN ATMOSPHERE OF CALMNESS

Teacher looked about the room she had made ready for the first day of school. She would have the beginners who had never been in school before. Some would be "Anglos," some Spanish and some Navahos. Most of the Navahos would not speak nor understand a word of English.

Her room was in one of the older school buildings, but it looked attractive, even gay with its pictures, flowers and growing plants. The play corner held dolls and a doll house, little red wagons and fire engines. On the bulletin board was a picture of a hogán and another of a flock of sheep. There were pictures of happy little children and happy little animals, but not one of a happy little teacher.

In just a few minutes the big orange bus would pull up and out would pop all kinds and ages of children. The very youngest would come to her room. Some would be crying. Teacher thought frantically that there was still time to take to her heels and run far, far away.

On her desk lay a small dictionary of Navaho words. She looked at it wildly. Last night she had known several words and phrases in that difficult language. Now she could not remember how to say even "Hello" in Navaho. Let alone, "What is your name and where do you live?"

A bus pulled up and out rolled dozens of children. Trucks clattered to a full stop and out hopped others. Parents came on foot and deposited others. She could see others walking in from the hills. Here came a Grandmother Navaho in full regalia, scintillating with turquoise and silver jewelry. She was dragging two more children.

Teacher had to lead some of them to their chairs and sit down to show them that they were supposed to sit there. At this, many of them collapsed over their desks with their heads in their arms. Tears flowed and not one of them had a Kleenex. Chairs were brought up alongside that mothers might lend their support. Grandmother Navaho was hoisted from the floor where she had seated herself and deposited on the last remaining chair.

Grandmother Navaho sat calmly beside her charges as befitted a woman of the Diné, The People, as the Navahos call themselves. But she had her thoughts. If, as their tribal Elders had said, all children must go to school to "learn paper," why did the White Man's ceremonial have to take so long? If it was a Learning Ceremony of any power, it should be over in nine days at least. Not years and years! And this from a people who wore a little thing on their wrists that snipped off time in little pieces. They were always looking at that time-snipper on their wrists or the big one on the wall. Time, every good Indian knows, turns on an endless spindle. Grandmother decided that the White Man's Medicine couldn't have the power it should have.

When Teacher had all the children and attendant relatives seated, she went to the front of the room and sang the Good Morning Song. That was sheer force of habit. Everyone brightened up somewhat, including Grandmother Navaho. At that, Teacher gave them her full repertoire. Some of the "Anglo" and Spanish children joined in with shrill voices.

That was the way a Ceremonial should start, thought Grandmother Navaho. But why didn't a man do it?

Paper, pencils and crayolas were passed. Toys were distributed. The pictures of the hogán and the sheep were discovered by a miniature Brave and pointed out to chair sitters. Children began to explore the Toy Corner, to visit from desk to desk. Sustaining relatives departed surreptitiously. Grandmother did not move.

Before the noon hot lunch, Teacher took the children in relays and introduced them to the mysteries of hands and face washing in shining lavatories where water flowed, where soap was applied and towels of paper finished the rite. Grandmother Navaho followed right along and watched with expressionless face. When the children were through, she walked to the lavatory and gingerly turned the water faucet. The wonder on her face was as if she had experienced Niagara.

After lunch, Teacher played circle-games with the children out in the yard. That was a fine way to become acquainted. Then she led them back into their school room and showed them how to put their arms on their desks and rest their heads on their arms. Some of them slept from too much excitement and sheer exhaustion.

When they were rested she got out the record player and played songs for them. Among them was the Navaho Riding Song and other songs of The People. Grandmother's eyes opened wide as she recognized them. Suddenly Teacher remembered the Navaho words she had learned. She held up pencils, paper and books and named them in both languages with the children repeating the English words.

In no time at all, the orange bus rolled up and so did the pick-ups. One of them contained Grandmother's son, the childrens' uncle. He and Grandmother had a long conversation in sing-song Navaho. The uncle smiled and beckoned to Teacher. With the help of an older Navaho boy, Teacher learned that Uncle could not transport the children after today. He worked. They would have to come by bus. He had asked Grandmother to walk with them to the highway and to meet them in the afternoon. Their father was working on the railroad and their mother had two babies at home. It was a two-mile hike to the highway and such little children could not go alone. Grandmother had said, "No, no." She would not.

"But now," grinned the interpreter boy, "She say she will do."

Making up for lack of water at home.

Lots of water and paper towels are wonderful!

DARK MOMENTS AND SUNNY DAYS

Teacher had to learn a new word in Navaho. It was "louder." Even when Sammy Begay and Mary Chee and Tom Tsosie could read, they spoke so softly it was almost inaudible. And they insisted on covering their faces with their books.

When three or four children came to the front of the room to sing, no little Navahos were among them. When they practiced rhythm movements, Navaho children clung to their seats. When she and the children planned together what they would do that day, "Anglo" and Spanish children fired dozens of ideas at her without any urging. Navaho children sat with eager eyes and lips bursting with unexpressed thoughts.

Teacher remembered the vast silent stretches of the Navaho country. She thought of the lonely job of going for the weekly barrel of water these children knew and the even lonelier sheep herding. Now there was this greater loneliness of a strange new language among strange new children in a strange new building called a school.

She noticed that Navaho children soon learned to draw and color pictures. Their paper work was usually neat and their handwriting was often excellent. They learned to count very quickly. Why shouldn't they? Counting the sheep one leads back across the sagebrush wastes at night is part of the work of a child shepherd.

Then came the big day. All the children were drawing and coloring pictures at their desks. The record player was filling the room with a Navaho song all the children loved. Suddenly Jim Yazzie stopped his picture making and stood up. In perfect rhythm with the music of the song, he moved up and down between the desks. He was absolutely unconscious of the other children. He was moving in a world of his own. Up and down, up and down went Jim Yazzie until he was tired. Then he sank into his seat, but kept his arms moving to the rhythm of the song.

Teacher watched and waited. Came a day when Annie Tso waved an eager arm in air. Snow had fallen during the night and the children had made snow men during recess. "Draw snow man," she said. "Make story." All the children were wild to make a snow man picture and to tell the snow man story. At last when Teacher asked three or four children to come to the front of the room and sing together, up came Bill Bitsie and Sam Nez. They sang! Their voices boomed out.

"These, those and them," pronounced Teacher. "Dese, dose and dem," echoed the little Navahos softly. She had to face the fact that she had half a roomful that was speaking in very good Brooklynese. They just couldn't make the "th" sound which demands lip and tip of tongue movement unknown in Navajo speech. Little looking-glasses to watch lip and tongue movements were the only answer. The children used them, giggling self-consciously. With constant practice Brooklynese began to fade.

When paper was given out for seat work and a Navaho child was accidentally missed, up came the child to her desk demanding, "What about me? I want one, too." But when she told them not to eat piñon nuts in school, they kept right on eating piñon nuts in school—all of them, "Anglos," Spanish and Navahos. It seemed to be a special dispensation they had thought up.

One of the worst moments came when the really lovely mural of the Nativity done by one of the Navaho boys went up on the wall just before Christmas. A Spanish child discovered that the desert through which the Wise Men passed had palm trees growing out of green luxuriant grass. That was a very bad moment, but the mural had to stay on the wall. It was too late to change it. Teacher had visited art galleries in big cities and had observed stranger things. The children continued to worry about green grass in the desert.

By the end of the year, Teacher could say that most of her pupils knew four hundred words—not just words, but the ideas for which they stood. It was about this time that she realized that for months past, when visitors came to her room and asked how many Navaho or Spanish pupils she had, she had to turn to her records to find the answer. They had all become just children to her. There was another strange thing she had discovered. Words were not the only means of communicating. She thought there were even better ways of getting ideas across sometimes.

There was such a thing as a sparkle in a child's eyes that was better than a whole page of words. Or a shy smile breaking out on a serious little face or a hand tucked in hers on the playground! It may have been a picture cut out of an old magazine and brought to her for a present. It might be watching together the big silver cloud ships sailing the blue New Mexican sky. It might be finding herself and the children humming the same tune as they walked along the country road looking for dried grasses to decorate the winter school room.

Or it might be a red geranium blooming in an old lard pail that a Spanish child had coaxed from her mother to bring to school. At that, Teacher who liked to make words rhyme, remembered some verse she had written long years ago.

"Words are stupid things
And most contrary.
Everyone is spouting them.
They're common — very.
Words say 'I like you' and forgotten depart.
Flowers sing a little tune
That sticks to the heart."

Toys are fun for every one!

Things with "wheels" are the most fun!

WHAT IS CURRICULUM?

So much has been written on the subject of curriculum that one educator was prompted to comment, "If all the curriculums and books on curriculum were laid end to end they would still fail to bridge the gap between theory and practice in education." There does seem to be a wide chasm between what we *do* and what we *know* about helping children to learn.

Changes in curriculum and curriculum practices should, no doubt, proceed slowly and with caution. These changes should be based on sound theory and tried by action research to determine their effect and feasibility. Logical changes should be viewed with a spirit of adventure rather than fear or suspicion. Objection to change on the basis of fear because it upsets routines made secure through years of practice is not educationally sound.

If one of the high priority objectives of American education is to instill in every child a joy for learning new things, then teachers and educators must practice the same joy of learning on their part.

"Curriculum" is variously defined as being anything from the 3R's to the total experiences of each child in the school. In actual practice the curriculum seems to be the planned set of subjects and experiences provided for helping children to progress through various stages of the school program. As the needs, abilities and interests of groups of children change, the curriculum should be changed to meet these needs, abilities and interests. Unless we intend to cast all humans in the same mold a curriculum must be flexible with the ability to adjust to individual and group demands.

What kind of a product are the public schools desirous of turning out? What are the general aims of American education? It would seem that all schools would want to provide for happy, healthy, democratic, productive citizens who are able to contribute to the welfare of society and utilize the advantages of society. To accomplish this task school, home and community must work cooperatively; constantly supplementing and complementing the work of each other.

Let us see how in some of the so-called "curriculum areas" the schools can contribute to the total growth of the child. The practical outcome of each of the school subjects should be growth toward competent functional good citizenship and a happy life. The aim of Arithmetic teaching, for instance, should not merely be to help children to manipulate numbers. It should help them so that they may successfully manipulate an economic future. For each of the subjects, we need to have in mind the goals of teaching in terms of human development and human behavior.

Reading

To the best of our knowledge man is the only creature who reads. Not all men read. We should avoid placing "Reading" in the same category of necessities as air, food and water. Reading is a skill which a portion of mankind has acquired. Much, much development is still necessary in the functional utilization of reading skills. Too much time and priority seem to be spent on the mechanics of reading and too little time on the values and interpretations of the material read. This applies not merely to comprehension but to the power of the written word to affect the life of the reader. The mere reading of words without some subsequent action by the reader seems to be a useless waste of time. Why read if there is no reaction to that which is read?

Reading is taught so that children can learn to function in a society that depends largely on the printed word for instructions, directions, exchange of ideas, exchange of ideals, and for social and business communication. Children need to learn to read rapidly and accurately. They need to be able to distinguish between fact and fancy, between truth and propaganda. "Reading" is being taught when children are learning to enjoy the printed page. "Reading" is being taught when children select reading matter of high quality and react in a positive manner to the materials read.

Beginning readers learn to read most rapidly and with greater pleasure those things that are familiar to them. Realizing that much of the reading material was outside of the scope of interest and background experiences of the pupil, the teachers of the developmental project prepared a number of their own readers. These were carefully prepared with controlled vocabularies and provided for ample repetition of words. The subject matter was concerned with health, community, animals, clothing, and things to do at school. Children reacted very favorably to these reading devices. Toward the end of the project these types of original materials were being prepared on each of the elementary levels.

Arithmetic

Why teach Arithmetic? I suppose because it's a handy thing to have on pay day or at the end of the month when we have to pay our bills. Mother says she needs Arithmetic in the kitchen when she is doubling a recipe. In the day-to-day operation of elementary schools we often forget that the only reason for learning about numbers and how to manipulate them is because we are going to use them in our day-to-day existence.

Navaho children love to work with numbers. They seem here to find an immediate area of success. They will write pages of numbers or work long columns of additions with the greatest of delight. Because of this interest and practice Navaho children often become very adept in Arithmetic—mechanics—adding, subtracting, multiplying and dividing.

It is in the area of practical application of numbers that interest and progress are rapidly dissipated. Problems that involve reading and problems involving several steps must be taken very very slowly. Several teachers have been able to alleviate this difficulty by making practical, local or personal applications involving the same arithmetical process.

Arithmetic is best taught when children are learning to *use* numbers. Spending wisely, saving, budgeting, measuring accurately, using time wisely, are important outcomes of Arithmetic. Skills of Arithmetic are learned so that skills of living can be practiced.

The practice of assigning drills in number manipulating as "busy work" should be de-emphasized. Much more time needs to be spent at all levels on the meaning of numbers, number values, the application of numbers and the use of numbers. These things are especially true for Indian children because they are about to enter a society where most of the uses of numbers are entirely new to them. For a society to whom time and money have meant little it is a tremendous waste of both to teach them merely how to manipulate abstract numbers.

Writing

Writing, one of the famous 3R's, can be taught as a usable skill or as a thing of beauty lacking utility or purpose. If time is to be taken to teach children to write they should be taught to put the written word on paper creatively, accurately and clearly. Accurate reports, clear directions, friendly letters, creative stories, should be some of the results of the teaching of writing in the schools.

Most Indian children are very proud of their ability to write neatly. Many of them strive for beautiful handwriting. Here again is another mechanical success that needs careful handling.

Legibility and neatness most certainly must be stressed but these alone are not the ultimate purpose for writing. Writing is only useful as a means of communicating. If the child has nothing to communicate then writing serves no purpose. Situations must be planned, by teacher-pupil planning if possible, that will give the children something to write about. Some excellent examples of good writing have occurred in these schools as a result of diaries, autobiographies, open questions and such booklets as "Yazzie Yarns," "My Country," and "Peoples of the World." Children should learn to write from experiences, not from books. Writing is best taught when the learner has something to write about.

Social and Non-Social Studies

In addition to the 3R's the modern elementary curriculum contains a galaxy of related subjects such as History, Geography, sometimes combined to be called Social Studies, Citizenship, Health, Physical Education, Music, Art, Home Economics, General Science, Natural Science, Unnatural Science, Basket Weaving, Sandbox, Rhythms, Grooming and forever more. The list is becoming almost longer than the public's patience. The miracle of progress seems to be how all of these new "courses" can be fitted into a school day that has been overcrowded for many years. The fact is that new things aren't being constantly added but old blocks of experiences are being renamed. Courses are being cut into "segments" and given three or four names. Each segment gets about one-fourth the time. To further confuse the picture another movement is on to bunch clusters of the subjects together; thus creating the illusion that more time is available for helping children to grow.

The fact is that for several decades now there has been more that needs to be taught than there is time allotted for teaching. We need constantly to be setting priorities of importance on the valuable and necessary skills. We need to waste little or no time on ineffective or fantastic nonsense.

Let's look at some of the subject areas and see what objectives might be valuable for each.

Science

"Science" is almost becoming the by-word for modern living. Many of our Indian children have yet to learn about much of the modern scientific equipment that we accept as part of our daily existence.

Teaching science is not merely assisting children to acquire a mess of facts about rocks, horny toads and bugs. Nor is it doing a few experiments concerning water, air, and gravity. Science is being taught when children are being led to acquire an adventurous, critical, inquiring attitude toward learning and living. Judgments based on facts not prejudice and the ability to try things until they get the answers they understand, should be the goals of a "science program." Science will be successfully taught when schools can help people to use the great store of the world's materials for peace and prosperity.

History

History is the story of what mankind has done. Effective history teaching, too, is more than the mere memorization of facts and the tabulation of important dates. A study of history should help people to benefit from mankind's mistakes of the past. It should help people to benefit from mankind's successes of the past. History is a foundation upon which we build the future. History should be taught from the heritage standpoint. Unless we are going to utilize our studies of history for the benefit of mankind then it becomes what many of our students call it, "A dead subject."

Geography

Geography should be viewed as a means of discovering what resources are in the world and how these resources are being utilized. Geography is not a travelogue but a log of human progress.

Music And Rhythms

Music and rhythms should enable every child regardless of his ability or native equipment to have a song in his heart and the courage to whistle, hum or sing that song.

Physical Education

Physical education should provide for every child games that he can play and enjoy playing. It should provide for skills which will enable all children to utilize their leisure time enjoyably and creatively.

Health Education

Health education should develop health habits that will enable children to remain healthy, mentally and physically. Here again, learning about health and acquiring good health habits are widely divergent objectives.

Citizenship

Teaching citizenship involves the development of good citizens. The goal of citizenship education should be full participation in local, state and national affairs. How effective is learning about being a good citizen when less than 50 percent of our 21-year-olds vote?

We must constantly remind ourselves that the most important subjects in any school are the children. Every experience, every unit of study, every type of material provided, should be jealously scrutinized to determine whether these things will provide the maximum in growth and development for the pupils involved.

UNITED STATES
POST OFFICE
NEW MEXICO

Social studies can be fun!

Arithmetic can be fun too!

WHEN IS INTEGRATION?

Indian children enroll in the public schools. A certain number are assigned to each classroom. This is done on the basis of age, test results or an intelligent guess. The Indian pupils are seated in the classroom alongside some of the "Anglo" pupils. We sit back and relax. Integration is taking place in our schools. We feel good. This is America. This is the democratic ideal.

Actually the above situation is about as far from real public school integration as Chicago is from San Francisco or Georgia from Maine. True, the physical set-up which *could* enable integration to occur is present. Also present is a situation for fomenting conflict and a widening of group misunderstandings. Integration in the schools is a slow unfolding process. Placing children of different backgrounds in the same school is a first necessary step toward integration but it is not the total program of integration.

A very necessary element for the growth of this integration process is to have public school teachers who have understanding and insight for *all* the cultural groups in their classrooms. Each teacher should have a good orientation and ample background information concerning the types of children he is to teach. Each teacher must be willing to accept the children where they are and be responsive to their needs.

For integration to progress satisfactorily there must be a mutual readiness on the part of the parents concerned. All of the groups of parents must be willing to permit equal opportunity for all children. Many of the integrating factors supplied by the school program can quickly be dissipated by home or community attitudes. If this situation occurs, integration is at a standstill even though the children continue to go to the same schools.

The real process of integration starts when the children in the schools begin to treat each other as individuals rather than members of a particular group. When children do things together because they want to and not because the teacher makes them or when children accept each other on the basis of like interests or similar merit the integrative process is well on its way. If these symptoms of integration are also accompanied by the joint efforts of all of the parents to work together to help make a better school, integration will probably be assured.

Integration does not demand that one group must invade the innermost attitudes or the sacred customs of another group. It does not demand an interchange of social habits. It does not demand that one group give up its practices or beliefs for those of another group. Integration asks only that people accept each other as individuals, that all people learn to work together in those areas that are mutually beneficial.

Schools that foster integration must see that all pupils have equal opportunity to learn. This does not mean that all children are bombarded with the same learning experiences. The learning experiences must be geared to the needs of each group and each individual regardless of his group. There are many things that the country boy does not need to learn about nature. There are many things he needs to learn about modern plumbing. The reverse is probably true of the city boy. Equal opportunity to learn should mean a curriculum or school program that would provide for the needs of *each* child.

Indications of integration or lack of integration can be clearly observed in the classroom, the lunchroom and on the playground of a school. If the observer remains at the school for just a little while it is easy to determine whether the indications of integration are natural or forced. Here in McKinley County we have been able to observe countless incidents of growth in all children's ability and desire to work and play together, the criteria for participation being mutual consent. Partners are chosen on the playground because they play the game well. Members of a committee are chosen because they can contribute to the success of the task to be done. An operetta or Christmas program is cast on the basis of ability to sing or speak well. Indications to visitors and staff were that integration to a high degree was being accomplished.

Direct observation showing children cooperating and participating equally in all phases of the school program did not seem to be sufficient to prove that so much could be accomplished in such a short time. Were the children doing these things together because they felt they were expected to or was it because they really enjoyed working together? Was there a mutual desire toward cooperation? We searched for evidences of the children's thinking and opinions about their classmates and their schoolmates. The results of the searching proved that our observations were correct. Integration was real because the children themselves were on record as stating that they accepted each other as individuals and they respected each other's good qualities. They were friends because they liked each other.

The first indications of integration showed themselves in open questions entitled, "My Best Friend." About 400 children wrote these essays. While most of the best friend choices did not cross cultural lines a sufficient number showed up to lead us to believe that strong mutual bonds were being formed between many of the children. In several of these cases the choices were reciprocal.

Raymond, a 7th grade Navaho boy, writes, "My best friend is Charles." ("Anglo" boy, 7th grade) "I like Charles because we play together. We eat together in the lunchroom. He is jolly all the time and we never argue at each other. I help him chop wood and he helps me sometimes. We go on hikes together."

A 7th-grade Laguna girl writes, "My best friend is Adele. I like Adele because she has long hair and is in my grade. We both have things in common, and she is interesting to talk to. Also because she is smart."

Adele, 7th-grade "Anglo," reciprocates with, "My best friend is Fay. I like her because she is a lot of fun. We have fun writing plays. We have fun talking about books. Although she likes mysteries and I like novels like, "Ann of Green Gables," we get along well.

"Sometimes I get mad at her because she doesn't let me have my say but that teaches me self-control. I also enjoy her when she tells me about her family life and I tell her about mine.

"Fay and I have decided what we want to be when we grow up. She wants to be a Navy nurse and I want to be a social worker or a teacher. And so ends the story of why I like Fay."

One of the 8th-grade rooms showed a strong mutual friendship between a Navaho and a Hopi girl.

The Hopi girl writes, "I like Evangeline beecause she is such a polite girl. She doesn't get angry so easy like my other friends do. When I can't get a problem I go to her or she comes to me. I love her like my own sister.

"When I get angry at her I try not to show it. If anything happened to her I'd feel I was to blame. If we are both in trouble we try not to blame each other. We always tell our secrets together. When I have nobody to tell them to I tell them to her."

Another 8th-grade girl came up with the following disturbing revelation: "I do not like anyone the best because to me they are all equal. No one is better than the other. *I think our teacher has made everyone feel like they are equal to the other."*

A Spanish girl writes of her Anglo friend, "I like Verna because we both like the same things and because there is a difference in nationalities. She has educated me — in many ways. For instance, I tell her words in Spanish which she enjoys very much and she tells me what she has done during the day. I like her friendly way and her wonderful attitude toward everyone. When I'm said all I have to do is talk to her and I just feel wonderful and gay again. We take walks on summer nights. Sometimes we talk about boys."

In one of the 6th grades three Navaho girls chose an "Anglo" girl as their best friend. The reason — because they played baseball together at recess. One of the girls said, "I like D.......... because she helps me all she can."

An "Anglo" 3rd grade girl writes about her best friend who is Apache, "My best friend is A. P. and my next friend is her sister, M. P. We play all so[illegible] things together. I like my teacher very very much and [illegible] like Mr. H. very very much too."

Carrolyn, "Anglo" girl, 3rd grade writes, "My best friend is Teresa." (Navaho) "I play with her. I walk to the lunchroom with Teresa. We like to do things together. She is my best friend."

Teresa reciprocates with, "Carrolyn is my best friend. We buy each other things. We play ball together. Sometimes we watch the baseball game. Me and her watch the baseball."

Irma, "Anglo," grade 4 writes, "My best friend is Rose." (Navaho) "We will go to high school together. We will go to town and have sodas and go to the movies together."

A Spanish girl chose a Navaho girl with, "My best friend is Laura. I like Laura because we play together."

These little essays contain hundreds of testimonials to the unspoiled goodness of children who are willing to accept one another on the basis of fair play and a natural friendliness.

Several of the children expressed unusual preferences. One Navaho boy said his best friend was "The United States, because it is a good country." Several children said their teacher was their best friend. They had fairly good supporting arguments.

Space does not permit the inclusion of all the interesting responses to the "My Best Friend" question. The above should be sufficient to support a good climate for integration.

Sociometrics?

Near the end of the third year of the study a survey was conducted for the purpose of helping to determine what, if any, integration was taking place at the Aileen Roat school. The Aileen Roat school was the first new consolidated school for the County. Its first year of operation was the 1955-56 school term. About 420 children were enrolled. Nearly 300 of these pupils were Indian. The pupils came from a radius of 25 to 30 miles. Many of the children did not know each other when the school term began. There was a possibility here of geographical or community-wise segregation as well as cultural segregation. Let's see what the survey shows.

174 pupils from grades 4 through 8 were involved in the survey. 63 were of "Anglo" background, 7 of Spanish-American background, 102 of Indian background (96 Navaho, 5 of other Indian tribes), 2 were of negro background. These children were given the following instructions:

> Please answer the following questions: *You have three choices.* Your first choice should be the person with whom you would most like to do things suggested. For the second and third choices you may name those with whom you would like to do these things if the first choice were not available.
>
> 1. If you were chairman of a committee to plan a class party, which of your classmates would you want to have on your committee?
>
> 2. If you were on a committee to help with the school paper, name the others that you would like to have on your committee.
>
> 3. If you were going to invite a classmate to your home for the week-end, name the ones you would invite.

4. If your teacher asked you to go to the city with him for a day and told you that you could ask someone else to go along with you, name the ones you would invite.

5. With whom do you like to play during recess time?

6. Which of your classmates would you most like to sit beside?

7. Who is the nicest boy in your class?

8. Who is the nicest girl in your class?

9. Who is the smartest boy in your class?

10. Who is the smartest girl in your class?

11. If you were the leader of a gang or a club, name the one you would like to have as your assistant leader.

12. When I grow up I want to be like, 1...
2.., 3..

Space was allowed after each question for the children to write in their three choices. A class roster of each class was prepared and given to each child so that they would be able to spell the names of their friends and classmates. All of the questionnaires were administered by the project director while the teacher was absent from the room.

In a report of this nature it is possible to give just the general results of the above survey. The original material is on file and a more elaborate treatment of this survey can be made if interest warrants it.

The general results of the survey were very encouraging. Community and cultural lines were crossed time after time. Children made their choices on the basis of the merit and individual ability of the person chosen. What appeared to be good integration throughout the school was verified by the children's own statements.

In questions one and two pertaining to committees for parties and working on the school paper, pupils were chosen on the basis of ability to do the job. For question number one a fifth grade composed of 11 "Anglo," 17 Navaho and 1 Laguna Pueblo pupil the results were as follows:

	1st Choice	*2nd Choice*	*3rd Choice*
"Anglo" choose "Anglo"	9	6	10
Navaho choose Navaho	9	11	9
Navaho choose "Anglo"	6	6	8
"Anglo" choose Navaho	2	2	1
Navaho choose Laguna	2	2	1
Laguna choose Navaho	1		
Laguna choose "Anglo"		1	1

For question three—pertaining to inviting a classmate home for the week-end the same fifth grade group came up with the following results:

8 of the 17 Navahoes said they would invite an "Anglo" classmate as first choice.

3 Navaho to "Anglo" selections showed for the second choice.

7 Navaho to "Anglo" selections showed for the third choice.

4 of the 11 "Anglo" pupils would invite Navaho classmates to their homes on the 1st choice.

2 "Anglo" to Navaho were 2nd choices.

3 "Anglo" to Navaho were 3rd choices.

A sixth grade group composed of 8 "Anglo" and 18 Navaho pupils showed the following results on the question of whom they would invite to go to the city with them.

4 "Anglo" inviting Navahos on the 1st choice.
2 "Anglo" inviting Navahos on the 2nd choice.
6 "Anglo" inviting Navahos on the 3rd choice.
3 Navahos inviting "Anglos" on the 1st choice.
4 Navahos inviting "Anglos" on the 2nd choice.
3 Navahos inviting "Anglos" on the 3rd choice.

These are representative samples of the kind and amount of cross choices that appeared on the survey. For every question and at each grade level there were several indications of close friendships and mutual respect between the various cultural groups. Many of the choices showed reciprocity. There were no outstanding isolates in any group. The individuals who did score a minimum of choices did so because of a definite personality lack rather than because of class discrimination. The three students who were lowest on the to-be-chosen scale represented three different cultural backgrounds.

Question 7, "Who is the nicest boy in your class?" showed an interesting result for a fourth grade group. A Navaho boy was the first choice of 24 of the 29 pupils. Question 8 pertaining to the smartest boy, 19 votes were cast for a Navaho boy.

Questions 8 and 10 pertaining to the smartest and nicest girl showed equally interesting results. On the first choice for the nicest girl, a little Spanish-American girl received 9, Navaho girl 7, an "Anglo" girl 6 and the teacher one vote. One boy voted for the teacher. For the smartest girl in the class, the "Anglo" girl received 11 first choices, the Spanish girl 5 first choices and the Navaho girl 9 first choices.

The same general results were obtained from a study of the person selected for seatmates and club leaders.

While question twelve, "When I grow up I want to be like" did not pertain directly to pupil integration it did show some insights into the future hopes and aspirations of the different groups involved.

Fourth graders generally wanted to be like one of their classmates, a relative or the teacher. A number of these children expressed their desires in terms of occupations — policemen, airplane pilot, cowboy were popular choices for boys. Teacher, nurse and secretary were popular for girls. The teacher and a few movie stars were the only adults specifically mentioned. Grown-up time is still a long way off for 4th graders.

For fifth graders the trend was to nurse, secretary, teacher. Movie stars took a decided jump here for the girls. Many were named specifically. Boys were still holding to cowboy and rodeo champions first, with airplane pilot running a close second. A few doctors, mechanics, and lawyers were mentioned here.

For sixth graders the trend was similar with a few baseball greats being mentioned. Carpentry had an unusually high rate of choice. Miners, truck drivers, farmers were mentioned. The girls were still sticking to nurses, movie stars, teachers, secretaries. Several mentioned housekeeping. One Laguna girl listed as her only choice, *George Washington Carver*. When asked about the choice she said it was because he had done so much and worked so hard to help people. One Navaho boy mentioned that he wanted to be a tribal councilman.

Seventh graders gave high priority to presidents, past and present. Athletes were of outstanding interest here. One boy's three choices—O. Henry, H. G. Wells or Ernie Pyle. Another boy selected as his patterns—Admiral Dewey, Sgt. York or Captain Kelley of the Air Force. A young baseball aspirant chose Babe Ruth, Jimmy Fox or Joe DiMaggio.

A girl chose—"My aunt, my father or William Shakespeare."

While the 8th graders were still heavy on the rodeo champions and movie stars some mention was made of professional people, presidents and others.

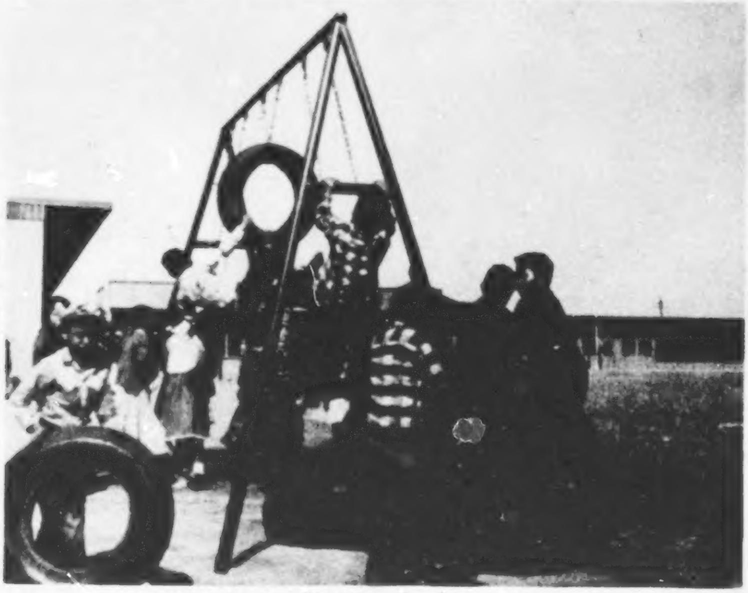
Two Navaho boys had interesting choices. One boy selected as his ideals—1. Paul Jones, chairman of the Navaho Tribal Council; 2. Ambrose Roanhorse. local tribal leader; 3. Scott Preston, vice-chairman of the Navaho Tribal Council. Another Navaho boy said he wanted to be like—1. Paul Jones; 2. Scott Preston; 3. My father.

The frequent mention of family and relatives and the frequent mention of members of the school staff was an encouraging note in this particular survey. The pride of the Navaho children in their tribal leaders was also good to know.

The entire survey indicated that public school integration progresses best when children feel confident about themselves and their abilities.

When is integration? In the schools it seems to be when children learn to work together and to accept each other on the basis of individual ability and when teachers accept children for their contributions in accordance with each pupil's ability. Integration is when children have learned to work and play together and feel good about it.

Indoor fun!



Outdoor fun!

SHARING CULTURAL FOUNDATIONS

Children of three varying cultures soon become just children to one another and to their teachers. Restrictive cultural and racial boundary lines are inventions of grown-ups. Children do not recognize them. It is the boy who can bounce highest and longest on the stack of old tires on the playground who is their hero. It is the girl who can take an old doll and fix it up to look almost new who is their leader.

Teachers prove this by asking children to "pretend" they can invite another child to go home with them overnight or go to the movies with them on Saturday afternoon. Time after time, racial and cultural lines are crossed when Karen Atwater says she wants María Lupita Gonzales to come home with her to spend the night or Dan Etsity says he wants David Jones to go to the movies with him.

But it is in the upper grades where all three groups have learned to read and write English that it is discovered that the old cultural rock remains firm for all three groups. Its horizon has merely been enlarged to include them all.

This was proved by seventh and eighth grade pupils in one of the McKinley County Schools where a book of short stories was pupil-written, pupil-illustrated and pupil-assembled. Even the title and opening words show the wider horizon. Their book was titled "Yazzie Yarns" using a Navaho word meaning "Little Stories." Their greeting to their readers was

> "Yay-ta-hay," we greet you in the tongue of the Navaho.
> "Adiós,, we bid you farewell in the voice of the Spanish.
> And straight from our American hearts we say, "Hi, how'd you like our book?"

Only Spanish-American Anna Marie Villalobos could have written the story of "The Little Saint." She jumps right on her cultural rock with the opening sentences. "Did your uncle ever go to an old mission and leave the statue of the saint a pair of shoes? Mine did."

Anna Marie's mother had told her that once a man was making a journey to the old mission on a rainy day and his car got stuck in adobe. He could not move it. So he had to walk to the mission and bring back some boys to help him. They were Indian boys who offered to help. When they got back to the car, it was no longer stuck in the mud. They could not understand how that happened until they returned to the mission and went to visit the little saint in his shrine. You can imagine their amazement when they noticed that the shoes of the little saint were plastered with adobe mud. It was the little saint who had moved the car out of the mud. The man bought a new pair of shoes and left them beside the little saint.

Anna Marie says that her uncle when he took her to the old mission, went provided with another pair of new shoes for the helpful little saint. It was a fine sunny day with no mud on the road, but "Who knows," concludes Anna Marie, "our car may get stuck in the mud some day, too?" She makes this statement from her Spanish cultural pattern which includes practicality wrapped around with a veil of poetry.

Karen Osborne, a grandchild of "Ang[illegible]ioneers in the wooded hills back of Gallup, tells the st[illegible] the Big Snow of 1931 which was "before I was even b[illegible]t came without warning and snow was on the grou[illegible]until May. "It came so suddenly," says Karen, that "Many Indians were out piñon picking and had a terrible time to fight their way back home." The snow was so deep and lasted so long that when people ran out of supplies, they had to go to town on horseback and make their own trail.

There were times when even men on horseback could not get through. Her grandmother remembers how they brought the baby animals into the house until sometimes the house had more animals than people in it. "Even so, many, many animals froze or starved to death that terrible winter."

Karen views her cultural foundation with pride. "It takes lots of courage and strength to face blizzards and dry seasons, but my grandparents have always kept faith and have cheerfully survived all the hardships that came their way."

Then as a matter-of-fact, modern young "Anglo" she adds, "I like to visit the ranch, but I prefer the comforts of life in town, myself."

Raymond Perry, a Navaho boy who has taken an "Anglo" name, tells about the wedding of his aunt. He and his family drove through the night "up over the Chuska Mountains, across Cottonwood Pass to a place called Crystal." The next morning everyone "arose with the sun." They could smell the mutton stew and the fried bread cooking and they were hungry. In a little while relatives and friends began arriving. "Some came in pickups, some in wagons. Others galloped in on horseback and a few walked."

Raymond, true to his cultural background, notices such things as the pine and cedar trees being very green and the smell of spring in the air. He notices the dramatic approach down the trail between the green trees, of the groom on horseback. Family and friends follow him and a boy comes driving ten sheep as a gift from the groom to his new family.

Then his aunt came out of her hogán. Raymond says she looked beautiful in a red velvet blouse and full yellow skirt. The man on horseback rode up to her and gave her a silver and turquoise necklace and turquoise earrings. Thus was this Navaho bride helped on her way toward the Navaho Blue Book where one's standing in society is founded on the number and beauty of silver and turquoise ornaments a lady possesses.

"My grandfather," says Raymond, who attends an American public school, "is a Navaho medicine man. He came with the ceremonial basket. He prayed and sang in Navaho. Then he passed the basket around. It had blue mush in it. We all dipped our fingers in the mush. My grandfather prayed and chanted again.

"Now my aunt was married and all the family ate the feast that had been made ready. There was a whole roast sheep and bread fried in the Navaho way. There was a great wedding cake baked in the ground."

So do children of this modern day adventure in education keep their feet on their own cultural foundations. But barriers around those foundations do not exist for them. Children pass gayly and unconcerned from cultural rock to rock. And they are the richer for that passing.

Shots hurt! in any language.

Health checks for all children.

A SUMMARY OF FINDINGS AND CONCLUSIONS

Many important things have happened in the schools of McKinley County, New Mexico, in the three-year period covered by the developmental program. The most important of these happenings is the crystallization of cooperative dedication and devotion of all the people of the county for better schools and a better educational program.

The following generalizations and conclusions concerning education, intercultural education and Indian education have resulted from this cooperative effort. These conclusions are presented here.

About Indian Children

1. Indian children are best educated for citizenship and life in American democracy through non-segregated situations such as the public schools offer. The actual experience of living, learning and playing with children of many cultural backgrounds helps the Indian child to adjust more rapidly to community living when he reaches adulthood.

2. In order to educate children effectively it is necessary to know much of their background, abilities and needs. This is especially true of Indian children. These children can be motivated to rapid learning if we are able to unlock the mysteries of their new horizons by utilizing the experiences and concepts already prevalent with the children. We must constantly work from the known to the unknown.

3. A new language can be learned best and most rapidly through the use of the children's first-hand experiences. Units planned around the children's immediate environment stimulate the pupils in developing a desire to communicate. Talking occurs only when two or more people have something in common to talk about.

4. Indian children are normally rather quiet. They may have a tendency to withdraw. This tendency can be overcome by genuine sympathy and a functional program of activities which appeal to the child. Games, toys, outdoor activities, activities involving nature, especially animals, units

on home and family and school acquaintance units all help to dissipate timidity and break the sound barrier.

5. Much of the commercially prepared text material has to be carefully adapted for use with these children. Textbooks should be carefully selected and carefully used. Indian children need to learn many things about many parts of the world. They do not need to *begin* this learning, however, by learning about a mythical Henry and Henrietta riding an escalator in a New York department store. Tom and Sally spending a day at the circus is also of questionable value. Perhaps a day at the rodeo would be a better point of beginning.

6. Many Indian children simply do not have proper facilities at home for maintaining a high level of health, cleanliness and sanitation. The schools should exert every effort to provide these necessary facilities. The entire school staff should be diligent in its efforts to teach and encourage the use of sanitary and health facilities.

7. Indian children whose parents or older brothers and sisters have been to school are able to adjust rather quickly to school routines. These children have some knowledge of English and a wider background of experiences. Children from these families usually compete and compare favorably with standards for their age and grade.

8. Because Indian children are quiet and polite we often assume that they are attentive and well behaved. This may not be the case. Quiet composure does not always denote attention. We must be constantly alert lest the quiet ones are left by the wayside.

10. Indian children like to be spoken to quietly and softly. Talking *at* a group of Indian children in a loud fast voice is inviting noise and disorder in the classroom. A loud mouth and a stern countenance might frighten white children to silence but it merely confuses the Indian child.

Use Of The Navaho Language

Knowing some things about the Navaho language is helpful to teachers who have Navaho children in their classrooms. Teachers do not need to learn the Navaho language but they should learn about the language and they should learn how to use a few words of Navaho. Learning to say just a few words of Navaho correctly should serve to remind the teacher that learning a new language is a difficult task which requires considerable patience and repetition.

The realization that Navaho is an inflective language and English is a distributive language helps to explain why the children can get so beautifully and humorously confused when trying to make English sentences. The knowledge that Navaho does not have separate pronouns helps us to understand why the children often say, "He is my mother" or "She is my brother."

Knowing that such sounds as F, P, Q, V and R do not occur in Navaho helps the teacher to realize why these sounds are difficult for Navaho children to learn.

If the teacher is able to say a few words like hello—*ya te hey;* come here—*hucko;* look—*shó;* repeat after me—*diné,* the Navaho children will feel more friendly and more secure during their first few days of school. They might grin or even laugh at your poor pronunciation of their language but they will appreciate your trying. It is not recommended that teachers of Navaho children learn the Navaho language but they certainly should learn about the language.

Tests?

Administering and interpreting the results of standardized achievement and intelligence tests must be done with the utmost caution. This is true anywhere. In the Southwest where the pupil population is composed of children with such widely divergent backgrounds the need for caution is greatly increased.

Two nationally standardized intelligence tests, three scholastic achievement tests and one personality inventory test were administered by the project staff. The results were amazing and amusing.

The Indian children whose parents spoke English rated well in the achievement tests. Indian children who had started to school at age six and had maintained a good attendance record compared favorably with the national norms for age and grade. At each grade level and at each of the schools tested, *some* of the Indian children were in the upper half of the class. In several instances an Indian pupil ranked highest in the class. This was true of one of the 8th grade classes.

Indian children generally showed their greatest strength in

Arithmetic mechanics, word recognition, spelling and word comparisons. Solving of written problems in Arithmetic and reading comprehension were areas that showed weakness for Indian children.

One set of intelligence tests was given to a group of Navaho pupils with the directions in English at one time and with directions given in Navaho at another time. This was a test involving sets of pictures to which the children were to react. No writing of English words was involved. When the test was given with directions in English the intelligent quotient of the group averaged between 50 and 60. When the same test was given with directions in Navaho the average was between 80 and 90. The test was not particularly geared to life in the rural Southwest. The above experience led up to the suspicion that perhaps certain so-called "intelligence tests" were not exactly adapted to our needs. The danger here is that often children who have a language handicap or children who have had few background experiences are given these tests and their "intelligence quotients" are recorded in permanent record files. The child is labeled a "slow one" and is put in the "little helpless" or "yellow bird" group, forevermore.

If intelligence is problem-solving ability then we must rate the little six-year-old sheep herder who takes 100 sheep out to graze in the morning and brings the same 100 back at night, fairly high on the scale even though he doesn't know what articles of clothing a white man should wear out in the rain. We can't say that an eight-year-old Navaho girl who can weave a rug, take care of baby sister, cook the meals over an open fire and keep the house clean, lacks intelligence. Unless we are very very careful this same girl could end up with a 40 or 50 in the space on her permanent school record where it says I. Q.

Personality Differences?

Ninety-two upper grade pupils were given a personality inventory test. The group was composed of 33 Indian and 59 non-Indian pupils. The confidences, the fears, the general attitudes of the Indian children were basically similar to those of the non-Indian. About the same percentage (nearly one-third) of each group said it was hard for them to recite in class. About one-half of each group admitted that they had had bad dreams. Only a few of each group felt that they had *more* bad dreams than other children. Over one-half of each group admitted they worried a lot. (In a later question it was found that school was a prime source of worry.) Exactly one-half of each group felt that nobody liked them but 56 of the 59 non-Indians and 29 of the 33 Indian pupils said yes to the question, "Are the boys and girls at the school usually nice to you?" To the question, "Do you talk to new children at school?" 7 non-Indians said no, 2 Indian children said no. To the question, "Are you proud of your school?" non-Indian, yes—55; no—4; Indian, yes—31; no—2. The question, "Do you sometimes feel like running away from home?" non-Indians, yes—16; no—42; Indian, yes—6; no—27. Finally to the question, "Do your folks seem to think you are doing well?" non-Indian, yes—51; no—8; Indian, yes—32; no—1.

The results of this test were very interesting. It gave us many indications that personal social and spiritual problems are similar in many languages.

Resource Help

Most teachers need resource help much more than they need supervision. An individual or individuals in the school system who can assist the teacher in collecting materials, preparing units of study, arranging for field trips, and securing visitations from community leaders can do much to implement and expedite an effective school program. The resource person is able to serve a number of teachers. Because of mobiilty and special emphasis of assignment the resource aide can do many things that the teacher who is tied to the children and the classroom cannot do.

While supplies, equipment and devices for helping children to learn should be used wisely and conservatively little or no restriction should be placed on the amount or availability of supplies and equipment. It is almost criminal to retard the maximum growth and development of children when a few extra dollars per year per child would supply the equipment needed.

Cooperation, Attendance and Parents

Constant effective liaison should be maintained with school, home, state, Federal Bureau of Indian Affairs and tribal officials. The practice of each group not being aware of the practices and policies of the other is confusing. The possibility of various groups duplicating the work of the other groups is costly.

Continuous efforts must be made to help Indian parents understand and appreciate the educational program to which their children are exposed. Opportunities for local grass roots conferences and group discussions should be provided. Sufficient understanding and appreciation of education must be acquired so that Indian parents will encourage regular school attendance for their children.

Navaho Aide

Schools that enroll large numbers of Navaho children should have available to them a Navaho aide. This aide should be available to the school staff for translating, interpreting, interviewing Navaho parents and pupils, preparing materials and helping teachers to understand the background of the Navaho children.

Many many more things could be said about "Education" in McKinley County, New Mexico. Much could be said about the great potential for adult education. Much more could be said about the great future of New Mexico and its fusion of many cultures into one great society. Let us conclude this report, however, with the words of the little Navaho boy who said, "White man sure have a hard talk." Perhaps we have learned some things about helping him to learn the "hard talk" by using a soft voice and a friendly smile.

A PORTENT OF THINGS TO COME

Neither the Navahos, nor the Spanish, nor the "Anglos" of this fabulous region of the old Four Corners, ever dreamed in days gone by, what potential wealth lay under their arid, gaudy soil. They all suffered privations, hardships, dangers and poverty. The Navahos most of all.

The wealth was there all the time. It had been for eons. It needed only to be found and developed. To some extent, this three years' adventure in education has been like the discovery and beginning development of a less tangible wealth than that of natural gas, oil and uranium. So far as humanity is concerned, it may prove more valuable than the mineral riches beneath that ruddy ancient soil of theirs.

Due to modern inventions, the space between earth's inhabitants is shrinking rapidly. With that shrinking, comes the need for human beings to learn to live and work together—or perish. It would also seem necessary that fundamental cultural foundations need be retained lest we have an earth full of identical little gingerbread men produced by some monotonous cookie-cutter.

This adventure in education indicates, at least, that children of three decidedly different cultural patterns can learn to live and work together—and still retain their cultural individuality. Loss of distinctive mores is not the price of this adjustment if the idea behind the pattern is of any real value.

The modern mother of a Spanish-American family may use an electric washing machine and an electric dryer. Her mother and her grandmother used wooden or galvanized tubs and bent over a wooden or metal rubbing board. The thought of clean clothes for the family is the essence of this rite of washing. The way it is accomplished changes with the years.

Neither is the price of this adventure the separation of the generations. Young Navahos and older Navahos are not necessarily turning their backs on one another because some of them are "learning paper" and others have not had the chance.

A Navaho schoolboy was asked what he was going to do on his vacation. He was a run-of-the-mill Navaho boy with black hair, dark eyes and high cheek bones. He played baseball, went to the movies, read the comics, speculated on spacemen and thought a hot dog and a bottle of pop made a banquet.

"The first thing I've got to do on my vacation," he answered, "is to take my BB gun and go up in the hills and shoot a lot of blue birds."

The teacher had a moment of despair. For years they had been teaching the children to be kind to furred and feathered friends. They had fed the birds at school on wintry window-sills. They had adopted a robin with an injured leg and arranged quarters and food for a little lost lamb. Why this slaughter of beautiful birds which no one would eat?

Then the teacher remembered. This young Navaho had a grandfather who was a medicine man. Blue bird feathers were an essential ingredient of certain ceremonials of his people. For all the spacemen and baseball and movies, this young Navaho was running true to his cultural pattern.

A middle-aged Navaho found his way into the public library in Gallup recently. He was a run-of-the-mill Navaho in working man's clothes and a big black hat. He stood for a moment looking at the beautiful hand-carved chairs and tables, at the specimens of Indian pottery and at the pictures by Indian artists on the walls. There were rows and rows of shelves filled with books all around him. He eyed them with evident relief. He had found the right place.

He went to the librarian and said in his limited English that he wanted a book that held English words—all of them.

The librarian grasped his request in a moment. "Oh, a dictionary," she said. "Right over here," and she led him to a massive Webster's on its metal stand.

"Too big," the Navaho shook his head. "Want book to carry around."

The librarian brought a Collegiate Edition from the shelf and put it in his hands.

"Good, good," approved the Navaho and pulled out his purse. "How much," he asked.

The librarian explained that she did not sell books. People came here to read them or took them home to read. Did he want a little card so he could take the dictionary home? It would cost him nothing.

"No, no," exclaimed the Navaho. "Want to buy."

"You will have to go to a bookstore," explained the librarian, and told him where to find one nearby.

As the Navaho was leaving he said, "Want that book for present for my boy. He go to high school next year."

"No one is perfectly educated
till all are educated."